LIBRARY OF
1992

I-7

DESERET
WORKS

THE

MISSIONARY HERALD.

VOL. XCV. — MARCH, 1899. — NO. III.

OUR friends are saying some very kind things about our magazine and the other publications of our Board. Do they realize what an important bearing these publications have upon the life of the church and upon the progress of the missionary cause? Somewhere between one and two million copies of our publications, including periodicals, are scattered each year and are read by tens of thousands of people. Bearing in mind the influence that must go forth from these issues, will not our friends in their prayers remember specially this publication work. A request of similar tenor to this has just been made by the Church Missionary Society of England, and we join with them in asking for prayers that these publications "(1) May be rightly prepared, breathing the right spirit, telling a true story forcibly, and being in their measure inspired by the Spirit of God as his messengers. (2) That they may fall into the right hands; may be as good seed, falling on fertile soil; may commend the missionary cause wherever they go. (3) That an ever-widening circle may be reached by them."

Our Publications.

WHEN Dr. John O. Means was making his investigations, in 1879, prior to the opening of new missions in Africa, one of the points he made in favor of the establishment of the West African Mission where it is now located was the trading habits of the people of Bihe, — that they were accustomed to pass far into the interior, and it was thought that in this way they might become evangelists for the interior. This prognostic has proved correct. Letters from Mr. Sanders and Mr. Currie speak of caravans of Biheans which have gone as far as the Barotse on the upper Zambesi. Mr. Sanders says that some of their young men have recently reported that the British occupation of the Barotse valley had injured their trade, inasmuch as the rubber was now taken on newly opened lines to the south. For this check upon the trading habits of the Biheans, Mr. Sanders has no regret, hoping it will result in the development of industries at their homes. Mr. Currie, however, believing that the people *will* go on trading expeditions, is seeking to send Christian young men with the caravans, and in one of them which has recently started for the Barotse valley a traveling school has been organized, with the purpose of having Christian preaching and teaching in camp. Around their campfires at night people will gather and will listen to whatever is proclaimed.

Traders and Evangelists.

The Morning Star.

THE *Morning Star*, whose work for Micronesia was interrupted by the war with Spain, will sail from San Francisco on her annual voyage for Micronesia about March 1, touching at Honolulu, from which port she will probably sail about April 1. Mail for our missionaries in Micronesia should be forwarded to Honolulu, in the care of Rev. O. P. Emerson, early in March.

The Doshisha.

OUR readers will remember that last fall the Prudential Committee sent to Japan the Hon. N. W. McIvor, formerly Consul-General of the United States in Japan, to confer with the Japanese trustees of the Doshisha and endeavor to induce them to rescind the action taken by them in February, a year ago, materially altering the "Fundamental Principles" of the constitution of the Doshisha, thus removing Christianity from all but the theological department. Latest advices from Japan show that all but three of the Board of Trustees have resigned, and these three have declared in writing their purpose to do the same as soon as a new board is elected. It is expected that the entire faculty will resign at the end of March. Mr. McIvor, with Dr. Davis and other representatives of the mission, is preparing a list of trusted men to serve upon the new board. The Japanese donors, among whom is Count Okuma, late prime minister, are uniting with our representatives in securing a new board which shall be satisfactory to the American contributors and will carry out the purposes for which the institution was originally established under Mr. Neesima. It is interesting to note in the discussions of the questions centering around what is called "the Doshisha controversy," nearly if not quite all of the papers printed in Japan, as well as the alumni of the Doshisha, have sided strongly with the American Board as against the action of the Trustees. There is much ground for hope that the extended discussions in this case will lead the Educational Department of Japan to a more liberal attitude toward religious schools. It will not be an easy task to reorganize the Doshisha and get it into working order under a new administration. Financially it is embarrassed, and in this respect also the mission will be hampered in its efforts to restore the school to its original purpose and Christian standard. We have great reason, however, to feel thankful for what has already been accomplished, and we trust the difficulties yet to be overcome will yield as they are approached.

The Institute for Girls in Spain.

MRS. ALICE GORDON GULICK, of Spain, who came home on account of impaired health, has now returned to resume her place at the head of the International Institute for Girls temporarily located at Biarritz, France. It is hoped that before long the way will be opened for the return of the Institute to some suitable location in Spain. Meantime it is prospering in its temporary quarters, and the number of pupils has increased till the building is much overcrowded. We are glad to report that Mrs. Gulick takes with her two young ladies as volunteer assistants, who will give their services for a time in the Institute: Miss Ethelwyn Eaton, daughter of President Eaton, of Beloit College, and Miss Martha Hopkins, daughter of Colonel C. A. Hopkins, of the Prudential Committee of the American Board.

Financial.

THE most important and vital topic in these paragraphs pertains to the finances of the Board. With the work on the field successful, with the opportunities crowding upon us, as the sound of many waters, and with a body of missionaries admirably equipped for service, adding honor to our Congregational ministry, it is a sad fact that the financial question is still causing much solicitude.

The receipts for January and for the five months of the fiscal year are as follows: —

	January, 1898.	January, 1899.
Regular donations	$48,746.53	$52,633.12
Donations for the debt	2,415.09	241.48
Legacies	12,636.82	4,871.21
	$63,798.44	$57,745.81

For five months: —

	1898.	1899.
Regular donations	$168,281.64	$178,126.92
Donations for the debt	18,393.06	752.76
Legacies	74,021.36	26,730.56
	$260,696.06	$205,610.24

For the five months the increase in donations has been $9,845.28; decrease for the debt, $17,640.30; decrease in legacies, $47,290.80; net decrease, $55,085.82.

Let all our readers give attention! Had our receipts equalled our actual needs for the period thus far covered in the year we should have reported at least $280,000. As the Prudential Committee meet week by week the hard problems here involved come to the front. The appeals for help from the missions are constant and exacting. The committee feel the burden to be too heavy for mortal men to carry. Why did you have that prayer meeting? has been asked of us. Because the committee was so oppressed with a sense of the serious financial problems before it, and which the churches are not properly sharing, that it was a great comfort to devote nearly two hours of one of its sessions in prayer to the God of Missions, who has all the silver and the gold, and who also controls the hearts of men and the life of the churches. The men of business, the pastors and the officers of the Board thus called upon Almighty God to come quickly to the help of his own work. It was indeed a precious hour! To listen weekly to importunate calls from our missionaries, while wholly unable to meet them, is a heavy strain upon this body of men, which they ought not to bear. The care has been cast upon the Lord, as in his name we continue to labor for the coming of his kingdom.

The Indemnity from Turkey.

THE statement has appeared in some American newspapers that our government has received information from the highest Turkish officials that, while disclaiming responsibility for the losses of mission property at the time of the massacres, yet the indemnity asked for would be paid. We understand that the State Department at Washington has received information of this sort from Constantinople, and we trust that the actual payment will not be long delayed.

The Centenary of the Church Missionary Society.

WEDNESDAY, the 12th of April, will be the one hundredth anniversary of the organization of the Church Missionary Society. Plans for the celebration of this anniversary are on a scale which may fairly be called magnificent. The whole week, beginning with Sunday, April 9, will be devoted to special services in London, and to some extent in all the cathedral towns of England. On Sunday, April 9, special sermons will be preached in St. Paul's Cathedral, Westminster Abbey, and in Southwark. Three sessions are to be held on each of the following days of the week, mostly in Exeter Hall, while on Wednesday, the Centenary Day, three simultaneous meetings will be held in Exeter Hall and Queens Hall. We are specially interested in the arrangements for Thursday, the 13th, which is to be devoted to considering the work of the evangelization of the world as carried on by other organizations than the Church Missionary Society. This catholic purpose on the part of this greatest of foreign missionary Boards is certainly noteworthy, and will be most cordially recognized. Every friend of missions will join in congratulations to this venerable organization over its magnificent work, its catholic spirit, and the marvelous success the Lord has vouchsafed to it in the century past. It is not too much to say that this society, by its evangelical spirit and intensity of zeal, is the great conserving power for the maintenance of pure doctrine and spiritual life in the Church of England.

The Ecumenical Missionary Conference.

WE desire to call the special attention of our readers to the Ecumenical Conference on Foreign Missions, which is to open in the city of New York April 21, 1900, and for which the preparations are well under way. This conference promises to be the most notable gathering of Christian workers which this country has ever seen, one of the most notable which the world has ever known. Every foreign missionary society connected with the various divisions of Protestant Christendom in the whole world has been invited to send delegates to New York, and the invitation has been widely accepted. Missionaries from many lands will be in attendance and share in the discussions. The readers of the *Missionary Herald* will recall the great conference in London in 1888, to which this conference is the successor, how largely it was attended, how intensely interesting were its discussions, how valuable the two volumes of *Reports* which it gave to the world! Then one hundred and forty-one societies were represented by above fifteen hundred delegates, more than a third of them from America. The attendance at the conference in New York promises to be much larger and more widely representative than that.

This gathering, like that in London, is to be a conference, not a council. It is for deliberation, and not for legislation. It aims to collect and rehearse facts, state and define principles, consider methods, and bring to view the full array of Protestant aggressive activity, and animate the Christian world with new courage and zeal. The subject of study and discussion is to be exclusively Foreign Missions; and the only embarrassment will be to make a place for the essential features of this vast subject within the eleven days devoted to the sessions. This conference can scarcely fail to set foreign missions in a new and commanding light before the general American public,

and to vindicate for it a place among the supreme molding forces at work among the nations of our times. Evidently this will be an event of great and equal interest to every church and communicant throughout the Protestant world. The churches and pastors will do well to take note of the time and place of the sessions of this conference, prepare for it, enter into it as far as possible, and gather from it impulse and knowledge, faith and power.

The foreign missionary societies of the United States and Canada, which have held annual meetings for seven years, have united in calling this conference and in preparing for its coming. Dr. Judson Smith, of Boston, is chairman of the General Committee; Dr. H. N. Cobb, of New York, chairman of the Executive Committee; Dr. S. L. Baldwin, of New York, General Secretary; and Mr. W. H. Grant, of New York, Assistant Secretary.

The Railway in Uganda.

THE Church Missionary *Intelligencer* for January gives interesting particulars in regard to the progress of the Uganda railway. Up to March of last year the rails had been laid for one hundred and thirty-nine miles, reaching the river Tsavo. Among the most formidable obstacles in the route was the lack of fresh water, the river Tsavo furnishing the only pure supply for the first two hundred and fifty miles from Mombasa. The first one hundred miles were opened for freight in December, 1897, and for passengers in February, 1898. Since that time progress has been more rapid. At last reports the rails had reached the two hundred and thirty-seventh mile, at a point nearly four thousand feet above sea level. The dense jungle and the broken ground have proved serious obstacles, and the little tsetse fly has done much to hinder progress. Bullocks and mules have died in great numbers; some of them have been killed by lions. No less than twenty-two men have been carried off by lions during the construction of the road. It is said that the traffic returns on the portion of the road now open are highly encouraging, and that there is considerable trade in ivory. The telegraph line is advancing side by side with the railway, and is now open to the public a distance of three hundred miles from the coast. Evidently the heart of Africa is soon to be reached by the railway, and its construction will serve to stimulate the ambition of those who are planning a railroad from Cairo to the Cape.

New Maps.

A NEW and revised edition of our wall map of Japan is now ready, and is just what is wanted in the chapels of all churches that would keep posted on missions. Its price on cloth is $1.25 and on paper 75 cents. We have also a new edition of our Pamphlet of Maps, containing maps of each mission field, several of them new or revised. The price of this pamphlet is only ten cents.

Sketch of Ceylon Mission.

MOST of our readers are already aware that the Misses Leitch, formerly of our Ceylon Mission, have prepared an illustrated pamphlet entitled *Ceylon, a Key to India*. This pamphlet, together with an open letter addressed by these ladies to the constituency of the American Board, has been issued as an EXTRA of the MISSIONARY HERALD, thus giving it the advantage of cheaper rates in sending it through the mails. It is hoped that this pamphlet will serve to quicken missionary interest not only in Ceylon, but in behalf of all our mission fields.

The Forward Movement.

On another page will be found a statement from Dr. L. C. Warner, chairman of the Advisory Committee appointed at the last annual meeting of the Board for the purpose of inaugurating a Forward Movement, and charged also with the duty of securing someone to be the special agent of this movement. While this Advisory Committee has acted entirely upon its own motion, the selection it has made of Mr. Luther D. Wishard as its representative is one that meets the most cordial approbation of the executive officers and the Prudential Committee of the Board. Mr. Wishard has been specially prominent in connection with Young Men's Christian Associations and with the Student Volunteer Movement. In the interests of these organizations he has visited many mission lands, spending some years in association with missionaries of our own and of other boards, aiding them in their work. He has thus had special preparation for the work which he now undertakes, and we are confident he brings to it an experience and skill which will be of great service. We commend him and his work most heartily to individuals and churches, assured that they may expect only good from whatever connection with him may be established. The expenses of this added agency are met entirely by individuals who are specially interested in the movement, and not at all from the treasury of the Board.



MR. LUTHER D. WISHARD.

A Missionary Conference in China.

Dr. Porter, of Pang Chuang, sends a report of the Second Conference of foreign missionaries within the province of Shantung. The First Conference was held five years ago, and proved so helpful that a second was planned for, and was held at Wei Hsien, which is the center of the Presbyterian mission in the eastern half of the province, and one of the most prosperous stations of any board. The province extends about five hundred miles from east to west, and between three hundred and four hundred miles from north to south. Within it thirteen missionary societies are working, having in all twenty-five stations, two of them, Pang Chuang and Lin Ching, belonging to the American Board. The discussions were on themes both spiritual and practical, among the latter being a discussion as to what particular relief could be secured from the disasters caused by the periodical overflow of the Yellow River. A memorial

was adopted, urging foreign ministers at Peking to urge upon the imperial government the appointment of a commission of experts to report upon some scheme adequate to the prevention of these calamities. Dr. Porter presented a paper on the Federation of Native Christian Churches, which called out a most interesting discussion, a large number thinking that the time was ripe for such a movement. An interesting incident of the conference was the presence of Dr. Faber, the most eminent of German missionaries and a leading sinologue. Dr. Faber and two colleagues have come from Shanghai to establish a Protestant German mission in Shantung. The occupation by Germany of Chia Chou, the port of which is Ching Tao, has given a new opportunity for German missions in the empire.

A House Wanted.

The need of reinforcing the Foochow Mission, which, in consequence of the marvelous growth in all forms of mission work within that district, and the serious diminution of the mission force, had become acute, has been met in part by the appointment of Rev. and Mrs. George W. Hinman for the Shaowu field. This station, where there are at least 5,000 inquirers awaiting Christian instruction, and where 1,500 other inquirers have just come to view in an adjoining province, is now without a resident missionary, every one of its members being on furlough from overwork. The relief is timely, and has not come a moment too soon. But a fresh embarrassment is created by this reinforcement. There will be no house on the station for Mr. and Mrs. Hinman after the return of the other missionaries next fall, and a new house must be built, which will cost about $2,500. The Prudential Committee has approved of the plan for the house, but finds itself without any funds to appropriate for its erection. The most it can do is to make this emergency known to the readers of the *Missionary Herald*, in the hope that some of them will be moved to special gifts for this object.

Bibles in China.

It is a significant fact reported by Rev. C. E. Ewing, of Peking, that the British and Foreign Bible Society is having an altogether unprecedented sale of its publications throughout the Chinese empire. Until within four years the average annual sale of Bibles and portions in China was about 250,000 copies, the highest number being 290,000, but during the first ten months of 1898 the sales amounted to 795,000 copies, and it was expected that by the first of January they would amount to over 1,000,000. Mr. Ewing also reports that the sales of publications of the North China Tract Society have far exceeded those of any previous year, and that the demand has exceeded the supply.

How to Reduce Further.

In reply to an inquiry as to possibilities of further reduction in their work Mr. Sanders, of Aintab, says that in the Central Turkey Mission they have as yet been spared the pain of dismissing any ordained men. Yet had they relied wholly upon what the Board has given the past year they would have been compelled to dismiss more than a third of the pastors. And he adds: "Further retrenchment is possible in the same way that a man who has had both arms and legs taken off and lived through it, yet has his head still left, which may be cut off, but with results which, to say the least, would be regretable."

Missions in China.

On the opposite page will be found a tabular view of missionary work in China, for which we are indebted to Messrs. Funk & Wagnalls, publishers of the *Missionary Review of the World*. That excellent magazine presented this table in its February number in connection with an admirable article on China as a mission field, by Rev. H. P. Beach. The table, it will be noticed, gives over 80,000 communicants in the churches of the empire, while the native laborers, male and female, number 5,071. This vast progress within the last few years is but the prophecy of what we may expect within the next quarter of a century.

Not for the Sake of Missions.

In a recent number of the *Missionary Herald* we said that "no one in America, save a few fanatics, would entertain the idea of seizing territory for the purpose of propagating any form of religion." This statement we believe to be true, and yet it has been repeatedly asserted of late in the public press that the majority of Christian people in the United States have favored the extension of the authority of the United States over the islands wrested from Spain, in order that missionary work in those islands might be advanced. Nothing could be further from the truth. No missionary board and no missionary that we have ever heard of has had any wish of this sort. Individuals identified with missions have differed in opinion as to the expediency or inexpediency of ratifying the treaty drafted at Paris, but whether favoring such ratification or not, they repudiate the suggestion that opinions on the subject have been formed in view of any supposed advantage in connection with missionary work. Well informed persons recognize no such advantage as accruing from the political supremacy of the United States.

Spanish Friar and Evangelist.

Our readers, young and old, will be specially interested in the account given in the Young People's Department by Miss Alonso, of the Girls' Institute in Spain, of her father, who was a Spanish friar and afterwards a Christian evangelist in the Philippine Islands. The *Monthly Reporter* of the British and Foreign Bible Society for January contains an account of the Philippine Islands written by Mr. Castells, who was associated with Mr. Alonso in Bible work in the islands. There is also an article by Mr. Castells in the December number of the *Missionary Review of the World*, in which he tells in brief the story of Mr. Alonso, to whom, after the Spanish custom, he gives the maternal as well as the paternal name, calling him Senor Alonso Lallave. Miss Alonso, aside from being instructor in the International Institute, now at Biarritz, is closely identified with the Christian Endeavor work in Spain, in which she is rendering most efficient service. Nevertheless her Christian zeal has led her to offer to take up the work begun in the Philippines by her father, on account of which he suffered even unto death.

China's Ruler.

We are glad to give in this number a paper by the veteran missionary, Dr. Blodget, in reference to the Dowager Empress of China. It is singular that the fiction as to the origin of this woman should have gained such currency. She is certainly a most remarkable woman, and Dr. Blodget takes a more favorable view of her character and purposes than has been commonly entertained.

Name of Society.	Year of Entrance.	Ordained Missionaries.	Lay Missionaries.	Missionaries' Wives.	Unmarried Women.	Number of these who are Male Physicians.	Number of these who are Female Physicians.	Total Foreign Workers.	Native Laborers of Both Sexes.	Number of Stations.	Out Stations.	Communicants.	Number of Day Schools.	Number of Pupils.	Higher Educational Institutions.	Number of Students.
1 American Board	1830	36	11	42	23	12	4	112	329	15	116	3740	122	2276	19	686
2 American Baptist Missionary Union	1834	24	7	32	15	5	1	78	135	14	77	2238	34	573	1	8
3 Protestant Episcopal Board	1835	14	3	10	4	3		31	97	5	45	1134	54	1239	1	337
4 Presbyterian Board (North)	1838	58	18	68	40	16	9	184	527	19	304	8317	201	2490	11	685
5 Reformed Church in America	1842	5		4	8	1		17	45	3	38	1304	15	264	8	265
6 Methodist Episcopal Church (North)	1847	41	9	48	51	12	12	152	695	15	180	20326	474	6623	22	1206
7 Seventh-Day Baptist	1847	1		1	2		1	4	5	1	1	55	2	58	2	32
8 Southern Baptist Convention	1847	15		15	10	2		40	43	10	50	1499	31	816		
9 Methodist Episcopal Church (South)	1848	13	1	12	18	2	2	44	62	6	18	751	58	1310	6	552
10 Presbyterian Church (South)	1867	21	8	23	14	6	2	66	53	11	6	370	18	300	1	
11 Woman's Union Missionary Society	1869				18		5	18		1			6		1	
12 Presbyterian Church, Canada	1871	9	2	5	2	2	1	18	13	2	4	9				
13 American Bible Society	1876	1	5		..			6	87	4						
14 Foreign Christian Missionary Soc..	1886	9	2	10	3	1	2	24	8	5	6	204	7	113	2	48
15 Christian and Missionary Alliance	1888	5	53	28	35	1		121		34	1					
16 United Brethren in Christ	1889	3	3	1	3	1	2	10	18	1	1	19	4	118		
17 Swedish-American Mission‡	1890	3		2				5		1		1				
18 American Friends' Board	1891	1			6		2	*6	7	1	2	50	6	100		
19 Methodist Episcopal Church, Canada	1891	6				3		6		2		10				
20 Gospel Baptist Mission‡	1892	8		3	1			12								
21 Y. M. C. A. in Foreign Lands	1895		3	3				6		3						
22 Reformed Presbyterians	1896	2		2				4		1						
23 Cumberland Presbyterians	1897	1	1	1		1		3		1						
Totals of American Societies		276	126	310	256	68	43	967	2124	155	849	40027	1032	16310	74	3819
24 London Missionary Society	1807	45	3	36	24	12	3	103	291	16	140	7097	117	2530		
25 British Bible Society	1836	4	11	12				27	270	10						
26 Female Education Society	1837				6			6	16	2	8		17	400		
27 Church Missionary Society	1845	40	23	43	60	12		166	510	26	8	4911	250	3823	6	62
28 English Presbyterians	1847	12	6	12	18	7	1	48	112	7	122	3790	1	174	5	44
29 Wesleyan Missionary Society ‖	1852		13		..	3	1	*30	129	18	37		31	896	4	
30 Baptist Missionary Society	1859	26		18	7	1		51	188	6	287	4038		1128		
31 Methodist New Connection	1860	7		7		2		14	92	6	94	2125	37	489	2	41
32 Scotch United Presbyterian	1862	10	4	12	10	5	4	36	158	4	63	5183	55	652		
33 Scotch Bible Society	1863	1	8	7				16	170	6						
34 Society for Propagation of the Gospel	1863	8	4		5		1	17	7	6		400	14			
35 Methodist Free Church‡	1864	4	2		3	2		9	63	2	49	996	5	77	1	18
36 Irish Presbyterians	1867	8	4	7	4	4	1	23	105	7	49	911	11	127		
37 Church of Scotland	1878	2	1	3	3	1		9	12	1	3	110	3	150		
38 Zenana Missionary Society	1884				37		1	37	25	11			2			
39 Bible Christians†	1885	7		4	3	1		14	4	3	3	28	2	70		
40 Friends' F. M. Association	1886		6	5	3			14	7	2	3	5	2	162		
Totals of British Societies		174	85	166	183	50	12	625	2159	133	866	29644	547	10673	18	165
41 Basel Missionary Society	1847	21	2	13		1		36	127	13	49	3000	47	1121	2	55
42 Rhenish Missionary Society	1847	9	2	6	2	2		19	10	5	8	375	4	66	2	8
43 Berlin Woman's China Society §	1856	...	1	1	4			6		1						
44 Berlin Missionary Society ‡	1882	4	2					6	50	5	29	479	18	270	5	81
45 Gen. Evangelical Prot. Miss. Assoc.‡	1885	3						3		1						
46 Swedish Mission†	1887	1	8	6	14	2		29	14	4		60	4			
47 Congregational Church of Sweden ‡	1890	8		1	4			13		2		9	3	82		
48 German China Alliance†	1891		9	2	5	..		16	4	6	3	45				
49 Norwegian Lutheran	1891	1	4	1	2			8		3	2	25	3			
50 Danish Missionary Society	1892	5		2	2			9		3		4				
Totals of Continental Societies		52	28	32	33	5		145	205	43	91	3997	79	1539	9	144
51 China Inland Mission	1865	30	296	176	274	16	1	776	605	149	169	7147	114	1589	3	137
52 Chinese Blind Mission §	1887	1		1				2		1					1	20
53 Diffusion of Christian Knowledge	1887	1		1				2		1						
54 International Institute	1897	1	1	1				3		1						
Totals of International Societies		33	297	179	274	16	1	783	605	152	169	7147	114	1589	4	157
Net Totals of all Societies		527	519	675	724	136	56	2461	5071	470	1969	80682	1766	30046	105	1285

* Totals correct, though not fully explained. † These societies associated with China Inland Mission. ‡ Statistics from "China Mission Handbook," 1896. § Dean Vahl's "Missions to the Heathen," 1897. ‖ Society's report for 1896; it includes statistics of missionaries only of the Central China Lay Mission and of the Joyful News Mission.

"THE FORWARD MOVEMENT."

Engagement of Mr. Luther D. Wishard as Special Representative.

BY DR. LUCIEN C. WARNER, CHAIRMAN OF ADVISORY COMMITTEE.

At the annual meeting of the American Board, held at Grand Rapids, Mich., in 1898, the following resolution was adopted: —

Resolved, "That a Forward Movement be inaugurated under the conduct of an Advisory Committee, to be appointed by the chairmen of the Coöperating Committees, to consist of at least two members from each of the Coöperating Committees, and to have power to enlarge its number and fill vacancies.

"This Committee shall employ a special agent, with such assistants as may be necessary, to develop interest in Foreign Missions among the churches, and especially to secure the adoption of missionaries by particular churches, individuals, and families. The Advisory Committee will coöperate with the Prudential Committee of the Board."

In accordance with the above resolution, the Advisory Committee have engaged Mr. Luther D. Wishard as the special representative of the Forward Movement, and he commenced his work on the 1st of February. Mr. Wishard was for many years a secretary of the International Committee of the Young Men's Christian Association, devoting his special attention to establishing associations in the various colleges of the country. He organized the Intercollegiate Movement between the different college associations, and was also one of the organizers of the Student Volunteer Movement. In the interests of this latter organization he has spent over four years in visiting the foreign field and studying the work as carried on by the different missionary societies. Mr. Wishard was also largely instrumental in establishing the foreign department of the International Committee, by which an extensive work is being done among the colleges and high schools of India, Ceylon, China, and Japan.

Mr. Wishard is a man of decided energy and force of character. As a public speaker he is enthusiastic, eloquent, and convincing. His experience abroad makes him thoroughly familiar with the mission field and its needs, and he presents his facts in a way to kindle the interests of his hearers.

While the ultimate object of the "Forward Movement" is to enlarge the work and send new missionaries into the field, its immediate duty will be to assist and sustain the work already established. During the past three years the shrinkage in our receipts has compelled a contraction of our work, so that our first increase of funds should be used to raise our present work to its highest efficiency. After that we may hope to meet the demands for increased laborers which press upon us in every field.

The time was when missionary societies had to seek out missionaries to fill the calls for the foreign field. Now there are scores and hundreds of consecrated young men and women pledged to work upon the foreign field, but no funds to send them. May we not hope that our churches will rally to this new call to the Master's service, and that the means may speedily be provided not only to meet our present needs, but also to inaugurate a real "Forward Movement" in the progress of our missionary work.

THE NORTH CHINA COLLEGE.

BY REV. HENRY KINGMAN, OF TUNGCHO.

[This article is a condensation of a small pamphlet prepared by Mr. Kingman, entitled *The North China College and Theological Seminary*, copies of which may be obtained at the Rooms of the American Board.]

UNTIL provision is made for a *self-propagating* church in China, the Kingdom of God cannot be said to have been planted in that country. And for a self-propagating church, Christian schools for the training of leaders of its thought are as vitally essential in China as they are to a Christian civilization in America or England. As the fruit and expression of this essential need there stand today in Tungcho, near to Peking, these buildings of the North China College They stand for the evangelization of China; not primarily for scholarship, or even for mental training, but for the salvation of souls. And those who in years past and present have put their lives into this training school for Christian helpers are as conscious of being engaged in evangelistic work as any who in the far interior daily witness for Christ to heathen gatherings.



COLLEGE GATE HOUSE.

The college exists in fact as well as name for Christ and the Church. It bends all its energies to the training of a band of young men so thoroughly Christian in spirit that they cannot but give their services, in one capacity or in another, to the church to whose life they owe their educational opportunity, and for whose need they have received their training.



NORTH CHINA COLLEGE COMPOUND.

Its Location.

The Congregational churches of America do not lack for colleges and seminaries, — one or more for every State or locality. But the college at Tungcho must supply for our church the need of a population half as numerous as that of the whole United States. Even today, this is not a light undertaking. What will it be, in the natural growth of the church, before the passing of another generation? Little danger here of the need being over-provided for, or of expensive rivalry between competing schools; nor will the solitariness of our position be encroached upon for many years.

It stands just outside of the gray city wall of Tungcho — the so-called port of Peking — fourteen miles from the capital itself. It is almost in the

center of our mission field. Until within the last five years the college has of necessity been in cramped quarters within the city wall, where bad air and evil smells have made their presence sadly felt. Now, however, on the open windy plain, swept winter-long by northerly gales, the health of boys and teachers has visibly improved, and the advantage of the location in the open country is manifestly great. By the aid of funds derived from the sale of Williams Chinese Dictionary, which was presented to the mission by S. Wells Williams, D.D., LL.D., and by the benevolence of friends at home, the college equipment has within eight years attained its present dimensions. There is at present but one building already erected, which is called Williams Hall. There are also four brick dwelling houses for the resident missionaries, and two Chinese houses for the native teachers. Williams Hall contains both chapel, recitation-rooms, dormitories, kitchen and dining-room, and is thus complete in itself. There are thirty sleeping-rooms on the ground floor. In addition there is a laboratory, now well equipped for courses in chemistry and physics. No department seems to be more immediately helpful and stimulating to the Chinese than this. At the other end of the building is the reading-room, used both for this purpose and also as a recitation and meeting-room. Charts and cabinets, for illustrating zoölogy, botany, geology, and physiology, line the walls.



REV. S. WELLS WILLIAMS, D.D., LL. D.

The College Buildings.



WILLIAMS HALL.

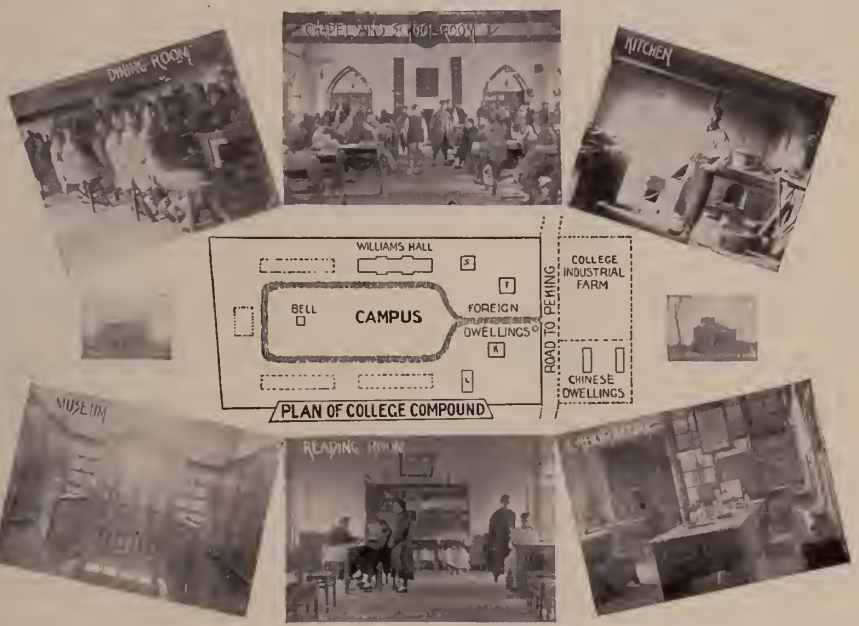
The Course of Study.

It is evident that the course of study is shaped mainly with reference to practical ends. And yet it would compare favorably, as regards the mental culture that it gives, with a college course at home. There are two striking points of difference between such a course in America and in China. For the Occident foreign languages must take up a large share of the student's attention during seven or eight years. Omit from the curriculum Latin and Greek and French and German, and you would have set free much time for other studies. But to take their place

comes, first of all, besides the learning to recognize and to write the multitudinous characters of their own language, the memorizing and interpretation of the Chinese classics. To this is added a thorough grounding in Biblical studies, continuing throughout the course. Few graduates of colleges in Western lands, even with their Christian training from childhood, have so intimate and detailed a knowledge of the contents of the Bible. Mathematics is carried to about the same point as in the required work of our best colleges at home. Political economy, international law, and mental philosophy, have a prominent place in the work of the college, though it is to be confessed that in this last branch the Chinese mind, following the lines of its age-long development, shows at its weakest point. The medium of instruction is exclusively Chinese, no English being taught or used at any stage of the course. Industrial work is required, for two ends are to be gained by accustoming the students to manual labor. The less important is that they may aid in their own support, even though in a slight degree. But of more consequence is the breaking down of that pernicious hereditary conviction that a "scholar" must be above all such base uses,



REV. D. Z. SHEFFIELD, D. D., PRESIDENT OF THE COLLEGE.



and that any form of industrial labor for an educated man is a disgrace. With this end in view, it is required of the students that all the care of the college building should be in their hands. Beyond this, we try to find for them one hour's industrial work each day, whether in vegetable gardening and strawberry cultivation, or in digging, wheeling, and grading, in one part or another of the college premises.

The boys all come from humble, chiefly from peasant homes. Nor does this imply, as some might suppose, any mental inferiority upon their part. On the contrary, there is probably no better material in China for the raising up of a fresh, sturdy, intellectual aristocracy, which shall need no adventitious incident of wealth or social standing to secure its right to leadership. Among those who have already passed through the college have been some of the keenest and most gifted minds with whom their instructors have ever had to do — and these from the humble homes of the common people. All but a very few of the pupils in both academy and college are professing Christians. And not only are they Christians by profession, but most of them give unmistakable evidence of an honest desire to live the life of our Lord's disciples. The *morale* of the school has steadily improved through recent years, and requires now the minimum of disciplinary government. The principle of *noblesse oblige* — or, as in the Chinese maxim, "the superior man respects himself" — has begun to take possession of the minds of the older students. They have a well-organized Young Men's Christian Association, the oldest in China, which has united the students in active Christian effort, whether for the strangers who come to our college compound, or for listeners in the street chapel, or in the surrounding villages, to which the students in rotation go week by week.

The Students and Graduates.



A GRADUATE TEACHER.

In the year 1897–98 the undergraduates in the academy numbered 38; in the college, 35. The graduates (seven classes) number 41, of whom there are: pastors, 6; evangelistic helpers, 7; medical helpers, 2; teachers, 6; in theological seminary, 6; in the class of '98, not determined, 9; in secular work, 2; deceased, 3.



MRS. TANK.

Wherever the mission has organized work, even in its furthest outposts, there are to be found the graduates of the high school and of the college. On them, in steadily increasing measure, the actual burden of mission work is resting and must rest, the foreigners as days go on being rather overseers, guides, advisers in the church. Wherever there is a school, an outstation, a church, a hospital, there is a call for a trained Christian man, either to aid or to take the lead in its development. In one of these four capacities, teacher, evangelist, pastor, or medical assistant, nearly every graduate both of seminary and college will be found today.

The immediate needs of the college, in so far as equipment is concerned, are now measurably provided for. The recent bequest from the estate of Mrs. Tank, of Wisconsin — $10,000 for endowment, and $25,000 for development — has brought this happy state of things to pass. Without it, we

should still have been involved in the bitter struggle to accomplish a work of the utmost importance under impossible conditions and in the face of almost hopeless odds, owing to lack of support from home. Much of this $25,000 has already been expended, simply to render economically good the expenditures already incurred, and to put upon a practical working footing the agencies which, both in kind and in extent, had already been adopted and put in operation by the Board. There are still needed a few thousand dollars, which, with the remainder of the Tank bequest, may be sufficient to erect within the next few years a chapel and additional dormitories for the increasing number of students. An immediate need, however, is of further endowment, furnished preferably by numerous friends in small amounts, — either of perpetual scholarships, at $500 each ; of annual scholarships for a fixed term of years, or for an indeterminate period, at $25 per annum; or of native teacherships, at $75 per annum. It is very desirable that this need should be promptly met, both in order to relieve the Board of the yearly appropriation for running expenses, and to bring us into personal touch with those friends of the college who are specially interested in its work.

Financial Support.



REV. CHAUNCEY GOODRICH, D.D., DEAN OF THE SEMINARY.

Though this article has to do specifically with the North China College, allusion should be made to the Theological Seminary, with which it is vitally allied. The majority of the college graduates have passed on into the Seminary. It has a three years' course, covering substantially the same ground as the seminaries in western lands, but with the omission of Hebrew. Last year there were nine undergraduates, those having graduated (from six classes) numbering sixty-three, of whom forty-one are now pastors or preachers; others are teachers and helpers, while seven have died.

The Prudential Committee of the American Board are the Trustees of the College, and the Faculty is composed of the following persons: Rev. D. Z. Sheffield, D.D., President ; Rev. C. Goodrich, D.D., Miss J. E. Evans, Rev. Henry Kingman, Mrs. E. W. Sheffield, Miss Luella Miner.

THE EMPRESS DOWAGER OF CHINA.

BY REV. HENRY BLODGET, D.D.

THE story in regard to the Empress Dowager of China, which has recently gone the round of the papers, and found its way into missionary periodicals, cannot be substantiated by facts. She is represented as having been sold by her father in childhood to be a slave, owing to the extreme poverty of the family. Her purchaser is a provincial governor. In his household she exhibits rare talents, and makes rapid acquirements, not only in womanly arts, but in the knowledge of books as well. After a few years she is adopted as the daughter of this governor, and presented by him to the Emperor. Subsequently this slave girl becomes the wife of the

Emperor, second in rank only to the Empress. Upon the death of the Emperor and Empress, and of his eldest son, she becomes Empress Dowager, and reigns as regent during the minority of her son, who is (sic) the present Emperor of China, Kwongsü.

This story reminds me of an incident of my college days. A student, more famed for his wit and vivid imagination than for application to study, was called upon at an examination in ancient history to give an account of a famous battle. The student drew a glowing picture of the contest, entering into many particulars as to numbers, names, dates, and places. After he had finished and taken his seat, his instructor raised his eyes, and quietly remarked, "All this might have happened, but in point of fact it did not." In like manner the interesting story of "Slave and Empress" lacks the important element of truth.

It is well known to those at all conversant with the recent history of China, that the present Empress Dowager was born of a noble Manchu family, resident in the city of Peking.* She received a good Chinese education, an advantage exceptional in that country, even among ladies of high rank. In early life she entered the palace as a secondary wife of the Emperor Hienfung, and became the mother of his only son, upon which happy event she received the name Tszhi, "Mother of Joy." After the death of his father August 17, 1861, this son became Emperor and reigned under the title of Tungchí.

A sister of Tszhi was in like manner fortunate. She was given in marriage to the seventh Prince, a younger brother of the Emperor Hienfung, and her son, whose parents were brother and sister to those of Tungchi, upon the death of the latter was chosen to be his successor, and now reigns under the title of Kwongsü. Thus the two sisters became each the mother of an emperor, and one of these sisters, the widow of Hienfung, is the present Empress Dowager of China.

According to Chinese law the son of Tszhi was regarded as belonging to the first wife of Hienfung, the real Empress. Tszhi, however, in consequence of having given birth to an heir to the throne, was raised to the same rank under the title of "Western Empress," while the superior wife was styled the "Eastern Empress."

Upon the death of Hienfung in 1861, and the succession of his son Tungchí, then a lad of six years, the Dowager Tszhi became joint regent with the "Eastern Empress" and Prince Kung. From that time to the present, for nearly thirty-eight years, whether as regent during the minority of the Emperors Tungchí and Kwongsü, or as "the power behind the throne," after these Emperors had successively assumed authority, she has

*The family residence is not far from the mission premises of the American Board. Deacon Kuo of the Chinese church was at one time employed as a tailor by the mother of the Dowager. To amuse and gratify this aged lady he, by her permission, introduced a young student, Jên Hsuehhai, now Pastor Jên, into her mansion to exhibit there magic lantern slides illustrative of Western life. True to his Christian sympathies, the young man exhibited among the rest, a picture of the crucifixion of our Lord. This incident is mentioned in "Life and Light."

held a leading place in the government of China. In her conduct of affairs she has displayed very great ability, tact, and decision, as well as sympathy with the people, and a patriotic devotion to the welfare of the country. Thus she has won in a high degree the love of her subjects, and the respect of many from Western lands.

True indeed, her recent course in assuming again the reins of government, depressing the Emperor, and putting to death six members of the reform party, has occasioned an outburst of hostile criticism in many quarters. One Shanghai paper has an article headed, "And Athaliah reigned over the land." She is called "The Cruel Dowager," "Bad Woman," "An Enemy to Progress," and other opprobrious names. Many foreign ladies in Shanghai, in horror of these executions, refused to attend a banquet of the Taotai, given in honor of her birthday. This last may have been well, as a rebuke to the severity of the Chinese in dealing with political offenders.



A CHINESE HIGH OFFICIAL.

No doubt the Dowager regarded these reformers, with Kangyü-wei at their head, as plotting against the life of the Emperor, or her own life, or against both, under the guise of reform. Such an opinion would be the more natural, since she must be aware of the bitter hatred existing in the South of China against the Manchu dynasty, — a blind and unreasoning hatred, which if carried into open warfare can only end in the partitioning of China among the Western Powers. The more rebellion and disorder prevail, the more necessary will it become for foreign nations to step in and quell the disturbances.

Even though the suspicions of the Dowager were ill grounded, and her severity was to be reprehended, still the state of affairs required some decided action. The young Emperor, under the guidance of the reform party, was going by leaps and bounds where the utmost care and good judgment were needed. In the short space of three months and four days he had issued not less than twenty-five decrees bearing on reforms in the government in accordance with Western ideas. Some of these were of

the most sweeping nature. In one decree, he abolished classical essays as a prominent part of public examinations, thus in a moment changing a usage of six hundred years. In another, six minor and "useless" boards in Peking were abolished. In a third, governorships in three provinces were abolished. Numerous new, and to the people unheard of, measures were proposed. Some of these measures, good in themselves, were very crude and ill digested in form. Others were of doubtful value. And all were urged forward with immoderate haste. Men were stunned and dazed.

The advisers of the young Emperor had only gained a smattering of Western knowledge, and that through books translated into Chinese, not at first hand. It is to be feared that some of the foreigners connected with them, however well meaning, were little competent for the task of guiding the great Empire of China in these momentous changes through which she must pass in the near future. There was a lack of method and skill in introducing new things, which indicated incompetency at the helm, and which in a short time would have plunged the nation into confusion, if not into civil war.

Wisely at this juncture the Empress Dowager took again the reins of government into her own hands. And wisely did the young Emperor consent to this arrangement. He was bound to do so. He is her nephew, her adopted son. She placed him on the throne. Through rebellions within and foreign wars without, through famines among the people and perplexities of foreign diplomacy, her wise rule had preserved his throne; and now that dangers were multiplying on every hand he did well to yield for a time the supreme power into wiser and more experienced hands, however humiliating such a course may have been.

Nor is it to be inferred that the Empress Dowager is the enemy of all progress. From the first, the Manchu dynasty has been hampered in regard to innovations from the West, by the conservatism of the Chinese. To retain the throne is, naturally, with the Manchus, the prime consideration. What reforms can be instituted, what changes and new methods can be introduced, consistently with maintaining their rule, and for the advantage of the people, would not be opposed by the Manchu government. The Emperor has shown this. The Dowager with more discretion and practical wisdom, shows the same. Since her return to power, she has issued an edict enjoining upon all magistrates the strictest watchfulness in order that foreign missionaries receive no injury, but be efficiently protected. Recent telegrams inform us of a reception, by the Dowager at the palace, given to the ladies of the foreign legations, quite a new thing in the court of Peking; also of various movements in internal affairs, designed for the betterment of the government.

It must be admitted that China is in a critical condition. What with distress by floods and famine, rebellions in Szchuen on the west, in Kwong-tung and Kwongsi on the south, rebellions feared also in the central provinces of Hunan and Hupeh; the pressure and threatening of foreign powers, each eager for its own interests in every part of China; the urgency of radical changes in government, in education, in the industrial arts; above all,

in that which is first in importance but is least regarded, in religion, it would almost seem as if the end were near. What wonder if in China men's hearts fail them for fear, and for looking after those things which are coming on the earth?

Under such conditions are we, and those soldiers of the cross who represent us at the front, commencing our new year of 1899 in China. We all need to hear the word of our Lord, "Peace I leave with you; my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." The blessed Saviour preached the kingdom of God, and had little to say about politics, although He well knew what overturnings and distresses were impending among the nations, and that Himself had come to send fire on the earth.

In the great Atlantic steamers, down deep beneath the many decks, the stokers feed the fires, unmindful of the howling winds and raging waves without. They feed the fires, and the ship moves steadily onward. Be it ours, as if unconscious of the tremendous upheavings in China, and leaving their control to our great Captain, to feed the fires, to preach the gospel of repentance and remission of sins in His name.

M. COILLARD ON HIS RETURN TO AFRICA.

M. Coillard, the venerable apostle of South Africa and the Zambesi, has recently sailed from France, returning to his mission after two years' furlough. His tours among the French Protestant churches have stirred to their depths the hearts of Christians, and his departure, in all probability for the last time, has touched them still more profoundly. In a letter written on his voyage and despatched from Madeira, his character is so clearly revealed that we translate from the *Journal des Missions de Paris* the following passages: —

"My thoughts are a little like the ocean on which we sail — tumultuous and agitated. But that is only on the surface. Under these great waves which break upon the prow of our vessel there is a great calm. So, beneath the natural emotions of this last departure there is a peace profound. No shade of sadness, no touch of bitterness have troubled the solemnity of these last moments. For myself, the recollection will remain all fragrant with the life of Christ and illuminated with the glory of the presence of God. It is on the threshold of eternity and at the foot of the throne that we said adieu, and it is there that we will have our rendezvous. Happy that one among us who is first called to cross the threshold of the royal palace and to behold the King in his beauty, that King whom we love and serve but whom we have not yet seen. And if a tear shall moisten the eyes of those who remain, when they receive the news, it is with a joyful hope that they will say one to another, pointing to the heavenly shores: "At last! arrived, he too! Alleluia! . . . "

"I feel the need of asking you to praise God with me. We shall long repeat, and ever with a feeling more penetrating and profound, 'He is good! He is faithful!' He has put a new song into my mouth. And when I cast

a backward look over the past years, what strikes me is to behold his goodness and mercy accompanying me step by step, and songs of deliverance surrounding me unceasingly. I quitted the Zambesi apparently dying, I embarked for Europe convalescent, and I return to Africa rejuvenated and full of strength and health. We have together asked of God 150,000 francs and fifteen men for our mission, and we have them. Not one thing has failed.

"Yes, even the doctor we have so long awaited is with us. . . . I see that the ways of God are wonderful. That which confounds me is the timidity of our faith. We *do not dare enough.* We have not boldness. We have yet asked nothing in the name of Jesus. Oh! let us believe in the power of prayer and the faithfulness of God. Let us also have faith in the mission, faith in the power of the gospel which we preach, but also faith in the command laid upon us. We cannot shut our eyes to the marvelous way in which God has led us, and to follow it is for us only an act of obedience and fidelity. The kingdom of God is not ruled by the caprices of human policy. It has its own geography, and why not also *its colonies?* Yes, the colonies of the Kingdom of Jesus Christ! It is for him and under his orders that we fight. In him, with him, we shall be more than conquerors. . . .

"I tremble at the thought of the expenses into which I shall have to plunge. I should have preferred a thousand times to wait for better days. But at my age I cannot wait, and the circumstances of the country and the mission are such that doors open today may be closed tomorrow. It is necessary to go forward. My dearly loved brethren, I beseech you by our Lord Jesus Christ and for the love of the Spirit to strive with me in the prayers which you make to God for me.

"You expect much from us. But do not forget that our work is, *for you* as well as for us, a work *of faith*, a work of difficulties, of conflicts, of defeats also, which will lead to victory later, in becoming our education. . . .

Your affectionate

F. Coillard."

These words will touch a responsive chord in the hearts of our own missionaries in Africa and elsewhere, and of all the faithful who read them. We are one in labors and in joys with this devoted soul, and with him we praise the King, whose we are and who honors us with a share in the redemption of the world unto himself.

The news from the Zambesi Mission, to which M. Coillard is now returning, is generally good. Litia, the son and heir of the king Levanika, has remained true to his profession of faith, made in 1894. He has established his headquarters at Sesheke, an old station of the mission, and he treats the resident missionary with great kindness. Native Christians are sent out on evangelistic tours to the numerous surrounding villages.

LETTERS FROM THE MISSIONS.

Western Turkey Mission.

ANATOLIA COLLEGE.

DR. TRACY, of Marsovan, sends the following concerning the condition of the college: —

"The growth of this college is no small marvel, under the circumstances. The promptness of the students in paying college dues for the half year was phenomenal. We require, at the opening in September, the prepayment of one-half, or more than half the college bills for the year. We never saw before anything to compare with the promptness of this year, in the payment of dues. During the first ten days of the term, the college treasurer took in more than five thousand dollars in payment of half yearly dues, by students alone, to say nothing of payments by the boarding school girls.

"The crowded condition of the institution is all but unbearable. There is not sufficient space in our audience room to seat the college and preparatory students comfortably, to say nothing of interested audiences of friends. Every Friday evening we have lectures on scientific and practical subjects. Great numbers from the town wish to attend. There is no room. Last evening we had an intensely interesting lecture on volcanoes, by Prof. Manissadjian, and the crowd was one requiring a room certainly twice, or twice and a half the size of the one we have. This is not a matter that concerns public occasions so much, but every day, in all rooms, or almost all, the crowd and discomfort and bad air are almost beyond endurance.

"We have decided to raise the terms of admission from ten to twelve liras a year. This *may* diminish the attendance a little, though I am not sure that it will not increase it rather. Very likely the applicants next year will be quite as numerous as this year, if not more numerous. What to do I cannot see. I am sure we ought to have in our hands the money to erect a good and sufficient new building, and then be ready, at a day's notice, to seize upon a favorable opportunity to arise and build. All the local authorities are very friendly with us, and I think the college is in higher honor with them than ever. Three weeks ago there was a bad fire in the market, burning down about two hundred shops. Our college boys went over with the college fire engine, and did work which drew the admiration of all. The next day the governor sent me a special letter of thanks, and telegraphed to higher authorities, in strong commendation of the students and their leader, the head of the Self-help Department. The story has gone into the papers at Constantinople. Nothing is to be made of such things except that they point to the removal of present hindrances."

BARDEZAG HIGH SCHOOL.

DR. CHAMBERS, in pleading for further aid for the Bardezag High School, makes the following statements: —

"Our teaching staff is more efficient than it ever was — five first-class teachers with two assistants, beside myself. The work done is appreciated by Gregorians and Protestants alike. The patriarch and other high ecclesiastics send us pupils and recommend the school to Gregorian parents. The moral and spiritual condition of the school is encouraging. We have frequent evidences of apparently sound conversion, without, however, many changes of ecclesiastical relations. Gregorian parents often write me that they send their boys to us because they believe them to be well cared for in the matter of moral instruction and life.

"We have boys from all parts of the country, Constantinople, Broussa, Rodosto, Bigha, Dardanelles, Rustchuk, Varna, Adrianople, Cesarea, Angora, Adabazar, Nicomedia, etc., etc., and several this year from Egypt. We have, this year, 103 boys in residence, every available spot for a bed being occupied. Comparatively few of the graduates go to any other school after leaving this. Many become teachers, others enter their parents' work, or become clerks, artisans, etc. They become leaders in Y. M. C. A. and other forms of Christian work, wherever they settle. They form a valuable element among the forces at work for the evangelizing of the Gregorian communities of this empire.

"Last year we aided poor pupils — by reductions from charges for board and tuition — to the amount of 210 liras ($924), of which sum the Board's appropriation furnished 150 liras, the only aid the school had from any quarter.

"When I came to the school in 1891 the income from payments by pupils was estimated at 300 liras. It grew to 500, then to 800, then 1,000. I hope to take in at least 1,200 liras from the pupils this year. Many prominent merchants in Constantinople send the children of their poor relatives and employés, paying in full for them. We number among our pupils the sons of prominent merchants, physicians, priests. I am amazed at the patronage we have, in view of our miserable accommodations."

SIGNS OF PROMISE.

MR. BARTLETT, since his return to Turkey, has spent several Sundays among the outstations of Smyrna and finds very much to encourage him. Writing December 1 he says: —

"The two most hopeful fields are Bourdour and Afion Kara Hissar, in each of which I spent two Sabbaths. In Bourdour there has been a great change in the spirit of the people since 1892, when we suffered much persecution, which culminated in the burning of the house then in process of erection by us for mission use. The open opposition then so rife has long since died out, and the little Protestant community has secured, as we hope, the respect of all and the confidence of many who were its bitter enemies.

"Several leading men of the Gregorian Armenian community, notably four brothers of a wealthy family, showed great interest and attended our services on the Sabbath and two or three days in the week during my stay, and were most cordial and friendly in personal interviews; but they had not the courage to endure the opposition of their friends and withdrew from the meetings, though still showing a warm friendship. However, a recent letter informs me that one of the brothers still attends the services constantly.

"One of the five men who were imprisoned for nine months in 1892, on suspicion of having set fire to the house, is a constant attendant and seems 'almost persuaded.' Another of the five informed me that his imprisonment was a great blessing to him, as he learned to read his Bible then as he had never done before, but family ties hold him back. The little flock of Evangelicals continue steadfast, and one backslider has recently been reclaimed.

"My visit in Afion Kara Hissar was of much interest. It was my first trip to that place by railroad and was a pleasant contrast to former tiresome journeys, though it takes two days to make the journey of about two hundred and fifty miles. Only once a week is the trip each way made in one day of twelve or thirteen hours. Here I witnessed some of the brightest examples of faith and patience under severe persecution. For some years past three earnest Christian women have endured most bitter opposition from their husbands, and now the daughter of one of them has married,

only to suffer the same treatment from her husband. But they have all learned to cling closer to their Saviour, and their faces fairly shine with joy and peace in Him. Last year the husband of one died, and she is now free. Excepting, however, these cases of *family* persecution, there has been a great change in the matter of religious toleration, and some who were persistent in their opposition now show a marked friendship and find pleasure in listening to the truth.

"On the whole, the work is very encouraging. The entire community seem to be enlightened, and we have every inducement to press on the work of giving them a pure gospel in the language of the people. But the condition of the Board's treasury makes us tremble for the future. To drop the mission work at this point would be an *incalculable disaster*, and we dare not anticipate the results of such a step. In Smyrna and its five outstations we have every encouragement to press on the work, but retrenchment stares us in the face. Yet we cannot abandon the work. It would be a shame and a disgrace to the Congregational churches in America, which have at so much expense organized and continued the work, to leave it unprovided for at this stage of its progress."

THE ORPHANAGES.

MR. BALDWIN, of Brousa, writes as follows: —

"I wish you might see our Orphanage, which I am proud to feel is quite a model one; whether we look at the place, at the management, or at the girls, we are filled with admiration, and all who visit the institution are affected in the same way. It is too soon to estimate the worth of the work that is being done in so many places for the orphans, but as it appears at present I am convinced that it is one of the most hopeful and promising features of missionary labor in Turkey. God's providence has placed the choicest of the youth of the land of both sexes in our hand, and the work of molding their characters is, so to speak, entirely committed to us, and the prospect is that the benevolence of Christian people is to continue long enough for us to make a decided mark on their future lives and characters. However faithfully we may labor for the girls in our Boarding Schools, there is always this drawback, that the home influence is against us and much of our work is there undone. This is not the case with the orphans; for them there is no vacation and there is no force drawing them down while we are trying to lift them up. Looking at the matter from this side, and I think this is the true standpoint, instead of pitying them I think we may truly say that God has mercifully put them in the way of enjoying spiritual privileges, which otherwise would have been denied to the great majority of them."

Central Turkey Mission.

EDUCATIONAL WORK.

THE letters from this mission give excellent accounts of the educational institutions. Miss Blakely reports that at the opening of the Central Turkey Girls' College, in September last, there were fifty-four students — the largest number ever received. The native teachers are giving satisfaction, but there is great need of at least one more American lady who can give instruction in music. The Girls' School at Aintab has one hundred students, thirty-five in the boarding department. Miss Foreman reports that the dormitories are too crowded for health, but there seems to be nothing else to be done. There is a great call for teachers in the villages,

and the people are very anxious for schools. Six girls have been sent from Marash for Kessab and its villages. The Theological Seminary at Marash has a class of five, but no less than seventeen young men are pledged to come to the seminary next year from Tarsus, Aintab. and other places.

EFFICIENT NATIVE WORKERS.

Mr. Sanders, of Aintab, speaks of the efficiency with which their native pastors are laboring, though under many difficulties. He says: —

"The late Mr. Abouhaiatian, of Oorfa, used to refer often to the fact that he had mingled freely in Germany with people of fine education, had finished a course at Basle, and then came and spent over twenty-five years (including the time before his ordination) in Oorfa, where, as he often told me, there was not one person with whom he could talk in the lines that educated ministers like to talk about when they meet each other. Of course in the centers like Marash and Aintab, and places where missionaries reside, it is different. But most of our pastors are by themselves, have very few books that amount to anything, but, on the other hand, feel a hunger continually for both mental and spiritual communion which they cannot get. But in spite of these heavy drawbacks, what do they accomplish? The Rev. Vartan Najarian has pulled our Adiaman church through these massacre times in so skillful a way that except in the one respect of financial ability it is stronger than ever, and this too in addition to a very great amount of relief work, carried on amidst great opposition from those who thought they should have more relief than was given them. The Rev. Hagope Koondakjian has been for years a great power for good in the Hassan Beyli region, having very great influence with the government, and his influence reaching, whether in government circles, or as general adviser, or as pastor, far beyond the limits of his own church. Just now he is doing very fine work in another location. These are two examples out of many."

LIMITATIONS.

"Of our nineteen churches there are at present seventeen where they can have a preacher only if we help. Six of these have now no preacher, though one may have had a preacher sent from Marash. Another will have one soon, probably, but wholly uneducated. One of these preacherless churches has been begging for a preacher four years and every one there (excepting Catholics and Moslems, of course) is so eager to hear, but I have not been able to do anything for them because we have no money. Two of the places now occupied are held by men without theological training. Of course the massacres and the hegira to America since are somewhat responsible for this, but the great trouble is the lack of means whereby we have for years past been unable to take up and develop promising boys. Our boys' schools outside the large places are in a sad state because of lack of means. In most places they do not exist. Of course some of the boys taken up do not turn out suitable candidates for the ministry. but the percentage of successes in recent years is very gratifying. We find these newer men, who have enjoyed a full college and seminary course, as a class much more efficient than the former preachers, who had fewer advantages. This new generation of preachers are our best hope in developing our congregations to self-support. But when we have practically no funds to use that way, what can we do? This past fall I have been compelled to say 'no' to some twenty boys who wished to come to college. While some wished to come from personal motives, among them were several very hopeful candidates for the ministry. Some were able to pay a part of

their support, but we had nothing with which the lack could be made up. Hence we were obliged to say 'no.'"

THE BLESSING OF GOD.

"We have had four churches where a relentless massacre cut off the most prominent members of the church and made havoc also of the rank and file among the males. While one, Oorfa, was proportionately less injured (the burden of the massacre there falling on the Gregorians), Severek, Beridjik, and Adiaman were very much reduced. That in this short time these three churches have become so strong again seems to me absolute proof that God's favor is upon us. Of late the Gregorians have come to be quite bitter against us. This is true everywhere. But although few come to us now except those who have really become of us, still we have a good hold on them yet through the desire for education, so strong since the massacres. If we let this pass we shall be very guilty, but we cannot take advantage of it without help, and more help, from our churches."

GROWTH AT HADJIN.

Mr. Martin writes under date of November 5: —

"All departments of our work in Hadjin and its outstations are in a very satisfactory condition at present. Our churches, outstations, and schools are all supplied — not one vacant. We have had to take such workers as we could get in order to accomplish this end. Many of them are not as well educated or as fully trained as several who had been prepared for this work, but who have gone off to America and other parts. What our workers lack in training they make up in devotion and self-denial, and the Lord is blessing their labors. Recently I made a tour of the villages connected with this station, and found the work in nearly all of them prospering and giving good hope for the future.

"In Fekke, which was added to the list of our outstations only two years ago, we recently received sixteen persons into the full membership of the church, while twenty-two others who also desired to be received were constituted into a catechumens class, to meet weekly with the preacher for prayer and study of the Scriptures. Last Sabbath in Shar we had very full and very interesting services morning, noon, and evening. The noon meeting, which was very impressive, was a prayer meeting confined to the members of the church. We all felt that there was a blessing in it, and therefore decided to make it a permanent institution, arranging that all the church members come together once a month for prayer and conference. At the evening service eleven new members were added to the church and seventy-five in all partook of the Lord's Supper.

"At the present rate we are paying out £ T. 135 ($500) a year for our preachers and teachers in our boys' schools. Of this we get about £ T. 35 from the Board; the balance we have to provide for the best way we can. We have at present 147 orphans under our charge, and for these we have a considerable debt, although we have wandered everywhere gathering stubble for this work. In our boys' high school we have a staff of four teachers, all good men.

"Our industries are progressing, and provide work for several of our orphan boys and girls. Looking after and managing these industries take up a great deal of my time, but I expect to see good and far-reaching results flow from them. As they are entirely under our own control, the profits will turn in to our work, and I hope that by this means Hadjin and its outstations will, in the course of three or four years, be entirely independent of outside aid, at least as far as its preachers and teachers for boys' schools are concerned."

Marathi Mission.

THE ATTITUDE OF HINDUS.

MR. GATES, of Sholapur, gives the following incidents, which illustrate the different attitudes of Hindus toward Christianity:

"A railway postal clerk took a tract and tore it up, saying, 'I no want any God, any Christ, no nothing.' He could not see that India was to profit by Christian truth, and his zeal was nearly as great as that of the god Ram, who, in seeking a reason for the evils of his time, found it in the fact that a low caste man had learned to read the sacred books, so he cut off his head.

"The other side was seen, when, after an earnest talk with several hundred persons, an old man said, very warmly, 'Come to our town often. Such things as you say will do our people good.' This is the sentiment of a rapidly growing number of people in India. The Hindus are said to rise religiously, bathe religiously, dress religiously, eat religiously, and sin religiously. A religion they must have, and, as they wipe the dust of their old faiths from their eyes, they are not so foolish as to fail to see the importance of Christ and his message to the world.

"India has her extremes — the highest and coldest mountains in the world, the hottest and richest lowlands; the greatest rainfall and the greatest suffering from want of rain; the finest buildings and the meanest huts; the strongest non-Christian religion and the greatest weakness in opposing evil. When the natural forces are better utilized, greater material blessings will follow; and when the moral forces are conserved, there will be fewer desolate hearts. The mission schools all over the land may be nurseries for planting trees of righteousness."

ITEMS FROM SHOLAPUR.

"To those who are interested in the eighty-five boys in our boarding-school at Sholapur it is a pleasure to say that their faces are Zionward. Some have recently united with the church, and many others are under instruction for a like step. A system of self-government is helping to develop manliness. The boys choose five from their number, whose terms of office are limited. They form a kind of police court, investigate cases of misconduct and decide upon the punishment, under the direction of the missionary. Thus a small republic is developing, with no rebellious designs against our most gracious sovereign, empress of India. There are twenty-two orphans, eight of whom are supported by individuals and societies in America.

"Much attention is being given to children lately by missionaries all over India. Societies are being formed for the protection of those who are ill-treated, and for the rescue of those whose relatives have vowed to give them over to evil lives. As I saw a beautiful Brahman girl of six years in school, answering questions in mental arithmetic up to thirty times thirty, I thought, 'Under Christianity what possibilities for good! Under Hinduism what disgrace and misery if her husband die before she ever sees him!'

"A consecration service in a little village church gives cheer to our hearts and leads to a better Christian life. It was followed by the destruction of a little temple, and resolves to seek a greater God."

West Central African Mission.

CHEERING ITEMS.

MR. READ, of Sakanjimba, reports that a few of the young men at his station are evidently growing in grace and are working faithfully as Christians. They are showing much interest and skill in conversing with people, and especially with the old men, on Christian

themes. Mr. Currie, under date of November 21, writes from Chisamba: —

"Our Sunday congregations have been larger during the past month than during any similar period for two years, even though most of the men in the district are away trading. The women, for the most part, leave their work on the Lord's day and come to service and Sunday school. So also do the old men and the children. The old women at Chisamba have been urging the men to build a schoolhouse, so that they may have morning and evening worship and learn to read, for they say it is too far for them to come so often to the station.

"The chief of Cipeta has told me several times lately that he is going to build a school, so that he may have some of his boys, now with us, come and teach him and his people. This man was chief of Chisamba when we began our work here. He has been stopping in the neighborhood for over six months, and has attended our services regularly during that time. His people have come for him several times, but he says he wants to hear the words.

"The chief of Kopoko was very much hurt because I passed his ombala a short time ago and did not go in to see him. He sent his nephew to inquire what was the matter, 'What have I done? Am I no longer a man? Am I a miserable slave? Here I am seeing hardship, and you, my grandfather, you who fed my father, and who was friend to my elder brother, pass by in the bush and do not come in to see me. Is it because I do not come on Sunday to meeting? Let me know the day. Give me a leaf of paper with the Sundays marked on it and I will come.' I sent him a kind message, telling him that there was no thought in my heart of being unkind to him; and the following Sunday he came, riding his fine little horse, and we had a big crowd at service. He has not been able to attend for the past three weeks, but he sends his representative, and people say that he talks of building a school. But of this I know nothing except the rumor.

"The new station at Ciyuka seems to be making progress. I spent Sunday, November 13, and the following day there. There were nineteen males and twenty-one females in day school and there are fifty-four on the roll. Some of the pupils were reading words of three and four syllables — not bad progress for one month. At half past five in the morning there were thirty-five at worship, and a larger number in the evening. A congregation of a hundred and fifteen met us Sunday morning. It might have been classed in America as a bonneted congregation, seeing that three-fourths of those present were women, but none the less, it was bareheaded. As a rule, I like talking to the men best, but that was a very pleasant meeting; good attention — no looking at their neighbors' dresses — and hearty singing."

North China Mission.

THE LORD'S GRANARY.

MR. SPRAGUE, of Kalgan, reports an interesting meeting at Ching Ke Ta, to which the Christians from ten villages had come for a Sabbath service with their offerings: —

"It was interesting to see the granary in the Lord's house gradually filling up as the worshipers gathered for the Sabbath morning's service. For the granary was a mat bin in a corner of the meeting house, and several contributions were brought in and measured while we were having a morning prayer service, and examining candidates for admission to the church. These probationers also brought contributions, and by Sabbath evening the measuring deacon could report twenty bushels of grain in the Lord's treasury. This Chinese bushel is

not quite as large as the English bushel, but the amount of grain contributed will sell in the local market for about nine dollars gold. This will be increased probably to grain enough to bring twelve dollars. A very small sum, you say, for an annual contribution from a church of over sixty members. Yes: but if you could see the poor land of most of their farms, where weeds will not grow without help, and could know the little amount of rain that falls there, and then see the two poor meals a day of most of these people, nothing but millet and raw salt turnip, you would rather wonder how they could give anything. Even this gives but a faint idea of their poverty. Where is their clothing to come from? Little else can be thought of than the necessities of a very bare existence. We actually dread visiting some of these poor Christians, unless we can give them something to relieve their misery.

"But there are offsets to this sad side of the picture. On that Sabbath eight men applied for admission to the church. Four of them passed a fair examination, and were voted into the church, and were baptized at our Communion service that afternoon. About thirty partook of the Lord's Supper that day. That evening we had a good thanksgiving service. The church also elected five deacons."

NOTES FROM THE WIDE FIELD.

NORTH AMERICA.

An Arctic Mission: — The Church Missionary Society of England has a station on the shore of Baffins Bay just south of the Arctic circle. The communication with the station named Blacklead Island is not oftener than once a year, sometimes more infrequent. *The Church Missionary Gleaner* for January has a letter dated September 19, in which Mr. Sampson gives a report of the difficulties under which this mission among the Eskimos is prosecuted. There is little or no vegetation in this region, the people living by fishing and hunting. The depth of their superstition is shown by the account Mr. Sampson gives of an annual ceremony in which the people have heretofore all engaged, called the killing of Sedna. Sedna is supposed to be a woman having power over winds and waves, and especially over whales, seals, and walruses, and she is said to live in a large house at the bottom of the ocean. By this ceremony of killing her, the Eskimo thinks he will secure good luck during the year. The ceremony is thus described: "A snow woman is made; for eyes they use frozen dog's dung; then when all is ready, at a given signal from the conjurer, who yells, they rush from every quarter and thrust their spears into the image of snow until it is all battered to pieces, after which each person finds some old piece of skin, and shreds it up and flings it amongst the people, who scramble for it; then those who get pieces tie them on to their clothes and wear them for luck; then later on wives are exchanged. It goes without saying our hearts were much grieved by these ceremonies; but we are glad to say that several of the people who had attended our meetings took no part in the affair. It was a time of testing for them."

Mr. Sampson reports the difficulties experienced in ministering to the sick where the people live in dens so small that, when he entered, some denizen is obliged to leave that there might be room. It is hard to treat a sick patient when there is only a deerskin between the man and the snow. Many of the people seem eager to hear the gospel and show great zeal in learning to read. There have been some baptisms, and Mr. Sampson looks forward to the time when there will be flourishing

branches of mission work in Baffinsland. This cold, inhospitable region he speaks of as just suited to him, and he feels stronger in body and mind than before. The heroism of the Moravians in laboring in Greenland has always deeply impressed us, but the environment in this district in Baffinsland seems yet more forlorn.

AFRICA.

THE KINGDOM OF TORO. — The discovery and development of new kingdoms is among the recent marvels connected with work in Africa. In Henry M. Stanley's account of his crossing Africa in quest of Emin Pasha, in 1887, a few references are made to the hills of Toro, but the name does not appear on his map of that region. Even later maps do not give the name, and yet now we have definite information of the kingdom of Toro as giving promise to equal Uganda in many respects. Allusions have been made recently to evangelistic work done in Toro by Christians from Uganda, and the King of the country, Daudi, not long since sent messengers asking for teachers, and especially for a visit from Bishop Tucker of the Church Missionary Society.

In the *Intelligencer* for January Bishop Tucker has a paper, to be completed in a future number of the magazine, on the Spiritual Expansion of Buganda, containing also a narrative of a journey to Toro. The account is full of interest. The kingdom of Toro extends from three to five hundred miles west of the capital of Uganda, and it is not far from the mountains of Ruwenzori, which Stanley describes so graphically. Bishop Tucker says that the church in Uganda, though falling short in some paticulars, is full of vital energy, and that the church in Toro bids fair to become as strong and prosperous as that of Uganda. The native missionaries who have gone to the new kingdom are laboring with great self-denial — as great as that of any missionaries of any race in any part of the world. The bishop was accompanied from Mengo by Dr. Cook and three Buganda teachers, as well as by the messengers of King Daudi, who had come on a journey of 500 miles to bring the congratulations and invitation of the King. The journey from Mengo to Beterikema, the capital of Toro, occupied about twelve days, and was accomplished on foot, often amid great difficulties because of swamps, in which the party were more than once obliged to flounder for hours in deep mud. On the way they passed through the province of Singo, the chief of which is a Christian lay reader. The province is now in a very prosperous condition. As they neared the capital of Toro, messengers from the King began to arrive, and as the town was reached, the welcome was most hearty, the King himself and his followers, as well as the Queen Mother, showing every sign of joy.

Bishop Tucker found that the work of the church had grown remarkably, adherents had increased, and whereas but two years ago the King and the Queen Mother were the only ones to cast in their lot with the Christians, now the prime minister and a number of chiefs are attaching themselves to the Christian party. A church has been built which, when packed, will hold 1,000 worshipers. Connected with it there are no less than 20 outstations at which 20 teachers from Uganda are laboring, but maintained solely by the church in Toro. Beside these laborers there are 45 local teachers devoted to Christian work, and these are maintained by the people themselves. This work is, therefore, entirely self-supporting. The bishop declares that he "finds it difficult to describe the magnitude and importance of the work which we have taken in hand in Toro and the greatness of the opportunity which lies before us. As a matter of fact, in Toro we have to deal with another Buganda. The whole country lies open before us. Our part is

simply to enter in and possess it for Christ." The bishop reports that there is a constant call for teachers, and the supply of Bibles and portions which had been brought in was exhausted long before the demand was satisfied.

The French Mission among the Basutos. — The reports come of a spiritual awakening in the Protestant mission in Basutoland. Churches are crowded with audiences and many conversions have taken place. One missionary writes to the *Journal des Missions Evangelique* that at one small station he recently had an audience of from 400 to 500. "I was touched," writes the missionary, "to see the women and girls in their simple costumes, placing on the collection table their six-penny pieces, as an expression of their joy that the principal wife of the chief of their place was among the number who had been received into the church by baptism."

The Disturbances in Sierra Leone. — In our last number reference was made to the revolt on the part of the natives to British rule, and especially to their hostility to the hut tax. A more recent report of the condition of affairs has come from Capt. Fairtlough, who is an English commander in the Ronietta District, who affirms that there is no special hostility to the hut tax, as is shown by the fact that the insurrection started in a district exempt from that tax. The reason he gives for the uprising is the fact that prior to the establishment of British rule the chiefs were accustomed to plan raids in order to obtain slaves and plunder, while human sacrifices and cannibalism prevailed without restraint. The chiefs found their sources of wealth cut off, their slaves unsalable, and their barbarities checked. The uprising was, therefore, a mark of return to barbarism and the reëstablishment of atrocious customs which British rule had sought to put down. The sympathies of the civilized world should be strongly on the side of British rule.

The Sanusiyah Darwishes. — Under this heading Rev. Mr. Sell, in the *Church Missionary Intelligencer* for January, gives some account of the comparatively new order of Darwishes (Dervishes) which is having great power especially in Africa. The founder, Sanusi, was born in 1791, and was trained at the college of Al-Azhar, Cairo, residing from 1835 to 1845 in Mecca, gathering about him a party and forming an order entitled "The Way of Sanusiyah." In 1855 Sanusi established the head monastery of the order in the Lybian desert, on an oasis called Jaghbub, where there are now 700 pupils, and from this point missionaries go forth year by year, through all northern Africa, preaching the doctrines of Islam. No less than 120 subordinate monasteries of the order are now to be found in Egypt and throughout northern Africa. Sanusi died in 1859 and was succeeded by his son, Ali-bin-Samesi, called by Moslems Shaikhul Mahdi. The order is now wealthy and is a vast machine controlled by a powerful will. It seems to correspond in Mohammedanism to the order of Jesuits in the Roman Catholic Church. Mr. Sell writes thus of the order: —

"It is, in fact, a great Home and Foreign Missionary Society, a band of men dedicated for life to the one object of making the starting point of Islam its goal, of repressing in every possible way any attempt at social or religious reform, and of extending by peaceful methods, it is admitted, when other methods cannot be pursued, the religion of the great Arabian prophet. The Christian Church has but little conception of the vast movement that is going on in Africa in this direction, and has failed to realize the influence of the thousands of men who go out as ardent preachers of Islam from the many monasteries of the religious orders of northern Africa. There are certain points — such as Uganda and the Hausa land — which

may be called strategic ones; that is, where the land has not yet been wholly won for Islam. There is yet time for the Christian Church to occupy the land, at least in part; but what a sad thing it is to compare the one or two Christian missionaries who go forth annually from the richest church in Christendom, with the multitudes of Moslem missionaries an order like that of the Sanusiyah can pour forth year by year."

THE BASEL MISSIONARY SOCIETY.

At the end of 1897 the Basel Missionary Society had a deficit of more than 300,000 francs. It now announces that this deficit is more than made up. A Basel citizen sent 30,000 francs, in order to thank God for the establishment of a Missionary Home in Basel. A Wurtemberg teacher added to his gift this remark: "To cut down the work now would show a lamentable deficit of faith and of the spirit of prayer."

The year 1897 was the most fruitful the Basel Mission has had in spiritual results. It registered 2,600 baptisms; in India, 446, making the total number of Christians there, 13,634; in China, 486 baptisms, total number 4,696; at the Gold Coast, 1,206 baptisms, Christians, 16,097; at Cameroons, 462 baptisms and 1,888 Christians. The Society employs 182 missionaries and has 17,285 pupils in its schools.

The Society has an interesting work in the Cameroons, on the west coast of Africa. Voluntary associations for Bible reading have been formed by the negroes themselves. Besides this they have now a native Missionary Society of their own. It was founded about five years ago, and it soon established an outstation, built a house, installed a teacher, and paid him. Their cash-box is truly African, holding soap, knives, etc., but seldom any money. In the first year they collected in this way 1,225 francs. The missionary sphere is extending every year in the Cameroons. Our friends there count 178 baptisms on the banks of the river Wolta. A touching and typical confession was that of a poor woman, who said, "If I had known that I was loved I should have entered the church long ago."

MADAGASCAR.

The Protestant churches of Madagascar, now all under French direction and cared for by French missionaries, held their first General Conference in November last. M. Alfred Boegner, a member of the Paris *Comité des Missions*, was present as a delegate from the Society and he sends home a cheerful report. He writes that the Conference has given to the missionaries a sense of their union and strength, and the conviction that their mission now organized will live.

MISCELLANY.

BIBLIOGRAPHICAL.

A History of Protestant Missions in Japan. By Pastor H. Ritter, PH.D. Translated by the Rev. George E. Albrecht, A.M. Revised and brought up to date by the Rev. D. C. Greene, D.D., under the editorial care of Pastor Max Christlieb, PH. D., missionary of the Allgemeine Evangelisch-Protestantische Missionsverein. Tokyo: The Methodist Publishing House.

We have in this book a work for which many friends of missions have long been waiting. While it is comparatively easy to learn what one's own denomination is doing in Japan, such information about the work of others as gives a clear knowledge of the progress of the whole church is not readily obtained. This book supplies a need that many have felt; and its merits should insure it a welcome among those interested in missions.

The historical sketch that forms the

basis of the work was originally prepared for the magazine published by the Allgemeine Evangelisch-Protestantische Missionsverein. This society was organized in 1883 by liberal theologians of Germany and Switzerland. Two years later it established a mission in Japan. At first thought it might seem as though a German pastor in sympathy with the liberal movement in his country was hardly the one to whom readers of the *Missionary Herald* should be referred for information concerning missions. There are, however, advantages in learning how such a person regards the work of our own and similar societies. Certainly we have no reason to complain that he fails to appreciate and commend what the older missions have done. Almost the only part of the book in which their methods are unfavorably criticised is that which discusses "Prayer Meetings and Revivals." Except in this section and the one that describes the German society, the theological position of the writer is hardly revealed. He has much to say in praise of the American Board's work, and it was at his request that Dr. Neesima's portrait is given as the frontispiece of the book.

Mr. Albrecht is not merely the translator of Pastor Ritter's work: he and Dr. Greene have added several valuable notes that supplement, correct, or modify the text, and thus add to the accuracy of the book. In a hasty perusal we have noticed a few points where further correction is needed. It was in 1855 and not in 1854 (p. 21) that the sea so strangely brought a copy of the Scriptures to the feet of a Japanese official. The book, therefore, could not have come from Com. Perry's fleet. The statement (p. 148) that "all the wedding ceremonies are in the hands of the Shinto priests" is far from correct; for marriages are usually without any religious ceremonies. We fear that some will be misled by the note on page 99 to think that among the societies said to be short-lived are the Young Men's Christian Association and perhaps also the native missionary societies.

Dr. Ritter brought the history to the end of the year 1889. A supplementary chapter by Dr. Greene describes the political, social, and religious changes of the next seven years; giving in a few pages a great amount of valuable and interesting information such as cannot readily be found in other books accessible to the general reader. Dr. Greene also narrates the recent history of the American Board's mission; while that of other missions, or groups of missions, is given by their representatives. There are reports of the work done by the Young Men's Christian Association, the Bible Societies, and the Scripture Union. Rev. J. H. Pettee, D.D., furnishes a suggestive chapter entitled "Institutional Church Work in Japan, with a Census of her Christian Charities." Those unacquainted with the facts will be surprised to learn how much is being done for the poor people, the orphans, the lepers, the blind, and others in misfortune. It will be noticed that three of the persons to whom we are indebted for the excellence of the book are missionaries of the American Board.

It is a matter for regret that care was not taken in the preparation of the index. The volume is worthy of an index much fuller and more accurate; for the work must be given a place among our most valuable books of reference upon the subject of missions. O. C.

Seisho no Shomei. By Rev. Andrew W. Archibald, D.D. The Tract Societies' Committee, Tokyo.

This is a translation into Japanese of Dr. Archibald's "The Bible Verified." Such a book cannot fail to do good in Japan, where those Christians who do not read English greatly need works in their own language that will help them to appreciate and understand the Scriptures. The present treatise discusses the questions concerning the Bible that are attracting attention in Japan as well as

in America. Though a person to whom Japanese is a foreign language cannot judge of the literary merits of such a translation, the thoughts seem to be so clearly expressed as to be intelligible to the class of readers for whom it is intended. We are informed that a Spanish version of the same book has been published. Dr. Archibald is to be congratulated that, in addition to what he does in America as a pastor and author, he can have a share in the work of foreign missions in Europe and Asia. O. C.

The Transformation of Hawaii. How American Missionaries Gave a Christian Nation to the World. Told for Young People. By Ellen M. Brain. Fleming H. Revell Co., New York, Chicago, Toronto.

This most timely book is written by one who is in hearty sympathy with the work of Christian missions, and also in close touch with the young life of our churches. In this volume she has told a story of Christian achievement, that will appeal not only to young people, but to all who are glad when the gospel is given in its power to men. The description of the Hawaiian Islands, their discovery and the condition of the people at the beginning of this century, is compactly recorded. The story of Henry Obookiah forms a chapter of primary interest as related to the beginnings of missionary work in the islands. Then follow chapters upon the Missionaries at Work, the Great Awakening, Titus Coan and the Pentecost at Hilo, Church Building, the Hawaiian Society of Foreign Missions. A Christian Nation, and Hawaii, a Territory of the United States. The book is attractively written, well illustrated, and admirably suited as a Sunday school book. It should have a place in every missionary library.

America in Hawaii: A History of United States Influence in the Hawaiian Islands. By Edmund Janes Carpenter. Boston: Small, Maynard & Co. 1899. $1.50.

This volume, typographically beautiful, fulfills the promise of its title-page and gives a full and, so far as we have observed, accurate story of the Hawaiian Islands and what has been accomplished therein by American influence. While just acknowledgment is made of the work accomplished by the missionaries of the American Board, the plan of the work does not include a history of the mission, but rather an account of the commercial and political movements, ending in annexation. For this purpose the volume is an excellent one.

BOOKS RECEIVED.

[The book notices of the *Missionary Herald* must necessarily be limited to volumes relating more or less directly to missionary work. Books received of another character will be mentioned by title and the price stated.]

The following publications have been received from the house of Thomas Y. Crowell & Co., New York and Boston. All of them are attractive in form and matter:—

Quiet Talks with Earnest People in My Study. By Charles E. Jefferson, D.D. $1.00.

The Fruit of the Vine. By Rev. Andrew Murray. 35 cents.

Ideal Motherhood. By Minnie S. Davis. 35 cents.

Don't Worry. By Theodore F. Seward. 35 cents.

The Everlasting Arms. By Rev. F. E. Clark, D.D. 35 cents.

The Marriage Altar. 35 cents. *The Secret of Gladness, By the Still Waters*, 60 cents; *Young People's Problems.* By J. R. Miller, 75 cents.

What Good Does Wishing Do? By Anna B. R. Lindsay. 35 cents.

NOTES FOR THE MONTH.

SPECIAL TOPIC FOR PRAYER.

For the new "Forward Movement" and especially for Mr. Wishard, the appointed representative of this movement, that the Spirit of God may direct in the formation and execution of all plans, and that churches and individuals may be led to appreciate and embrace the present opportunities for enlarged work in behalf of the kingdom of God. (See pages 94 and 98.)

ARRIVALS ABROAD.

January 3. At Bitlis, Eastern Turkey, Rev. and Mrs. Royal M. Cole.

DEPARTURES.

February 1. From Boston, Mrs. Alice Gordon Gulick, returning to the mission to Spain, accompanied by two volunteer assistants, Miss Ethelwyn Eaton, of Beloit, Wisconsin, and Miss Martha Hopkins, of Brookline, Mass.

ARRIVAL IN AMERICA.

January 17. At Toronto, Canada, Mrs. James Smith, of the Marathi Mission.

DEATH.

December 6, 1898. At New York City, Mrs. Mary A. (Capell) Muzzey, widow of the late Rev. Clarendon F. Muzzey, formerly of the Madura Mission of the American Board.

Mrs. Muzzey was born in Erie County, New York, March 7, 1820, and while Miss Capell she went to India, in 1845, with Messrs. Herrick, Webb, and Rendall, and their wives. Joining the Ceylon Mission she aided in the girls' school at Oodooville under Miss Agnew's care. She was married to Mr. Muzzey, of the Madura Mission, February 1, 1848, and they remained together in that mission until their return to the United States in 1857, a return rendered necessary on account of the state of Mr. Muzzey's health. He died at Amherst, Mass., January 4, 1878. Mrs. Muzzey was a woman of sound sense and clear judgment and a great helper to her husband, both in the mission field and in subsequent years while in America. Her interest in the Ceylon and Madura Missions never flagged so long as she lived. She leaves two children, and in the home of her son, a physician in New York City, she spent the last years of her life, in frail health but with joyful anticipation of the Lord's coming.

DONATIONS RECEIVED IN JANUARY.

MAINE.

Andover, Josiah Bailey,	5 25	
Bangor, Central ch., toward salary Rev. M. L. Gordon, 263; 1st Cong. ch., 50,	313 00	
Biddeford, 2nd Cong. ch.	28 31	
Brewer, 1st Cong. ch., 10.75, Y. P. S. C. E. for native preacher, Central Turkey, 30,	40 75	
Brunswick, 1st Cong. ch., 63.58; D. Frank Atherton, 1,	64 58	
Bucksport, Elm St. ch.	46 00	
Cumberland Center, Cong. ch.	22 00	
E. Machias, 1st Cong. ch.	10 00	
Falmouth, 2d Cong. ch.	14 00	
Farmington, 1st Cong. ch.	60 26	
Gray, Enoch Merrill,	1 25	
Harrison, Cong. ch.	3 45	
Kittery Point, Cong. ch.	5 15	
Lyman, Cong. ch.	5 75	
Milltown, Cong. ch.	23 56	
Newcastle, 2d Cong. ch.	23 00	
No. Bridgton, Cong. ch.	8 00	
No. New Portland, Cong. ch.	5 00	
Orland, H. T., and S. E. Buck,	20 00	
Portland, State St. Cong. ch., 125; C. B. Dalton, 5,	130 00	
Saco, 1st Parish Cong. ch.,	13 20	— 842.51

NEW HAMPSHIRE.

Chichester, Cong. ch.	2 75	
Colebrook, W. C. Landis	1 00	
Concord, South Cong. ch., 146.71; Friend, 5,	151 71	
Derry, Central Cong. ch.	65 00	
Dover, E. R. Brown,	100 00	
Dunbarton, Cong. ch.	10 00	
East Westmoreland, Friend,	3 00	
Exeter, Phillips ch., of which 200 from Nath'l Gordon, 100 from Cora K. Bell, 20 from Rev. Geo. E. Street, 10 from Mrs. Nathl. Gordon, and 10 from A. P. Bourne,	395 57	
Gilmanton Iron Works, Cong. ch.	6 50	
Greenville, Cong. ch.	12 00	
Hanover, Friend,	5 00	
Hopkinton, Cong. ch.	5 35	
Jaffrey, Cong. ch.	22 58	
Lyme, Friend,	1 00	
Milton, Cong. ch.	1 00	
New Ipswich, Cong. ch.	2 00	
Newmarket, Thos. H. Wiswall,	10 00	
North Hampton, Mrs. Abbie Gove,	30 00	
Pembroke, Friend, to const. REV. PAUL E. BOURNE, H. M.	50 00	
Pittsfield, Cong. ch.	50 25	
Rye, Cong. ch.	50 00	
Sanbornton, Cong. ch., 36.35; and Mission Band, 18.77	55 12	
Warner, Cong. ch.	2 47	
West Lebanon, Y. P. S. C. E.	11 39	—1,043 69
Legacies.—Hanover, Andrew Moody, by J. K. Lord and C. P. Chase, Trustees, add'l,	50 00	
New Ipswich, Dea. Reuben Taylor, by L. B. Downing,	150 00	— 200 00
		1,243 69

VERMONT.

Benson, Cong. ch.	3 00	
Brattleboro, Center Cong. ch., 14; Mrs. Mary L. Hadley, 25,	39 00	
Burlington, College-st. Cong. ch., 36.15; S. S. Tinkham, 10,	46 15	
Derby, ——	10 00	
Essex Center, Thankful Morgan,	5 00	
Manchester, W. B. Anderson,	25	
Montgomery Center, Cong. ch.	2 00	
Newfane, Cong. ch.	13 00	
Newport, 1st Cong. ch.	8 18	
Victory, George A. Appleton,	20 00	
W. Brattleboro, Cong. ch., 57.62; Lafayette F. Clarke, 5,	62 62	
W. Charleston, Cong. ch.,	21 00	
Wolcott, Rev. George C. Junkins,	20 00	—250 20
Less.—Bennington, returned to 2d Cong ch.		90 39
		159 81

MASSACHUSETTS.

Agawam, Cong. ch., 34 00
Andover, South ch., of which 203.50 toward support Rev. J. K. Browne, 248.47; Free Christian ch., 32; Friend, 10, 290 47
Auburndale, Friend, 1 00
Berkeley, Friend, 25 00
Beverly, Dane-st. Cong. ch., 128.50; Washington-st. Cong. ch., 44, 172 50
Boston, Old South ch., 4,399.83; Mt. Vernon ch., 1,642.24; Central ch., 788.48; Eliot ch. (Roxbury), 406.29; do., Wm. F. Day, 100; 2d ch., Dorchester, 258.86; Park-st. ch., 237.53; Shawmut ch., 78; Trinity ch. (Neponset), 18; Highland ch. (Roxbury), 17.92; Rev. M. H. Hitchcock, 15; Extra-cent-a-day Band, Cong. House for Wagolie school, 12; Ludwig Gerhard, 10; Rev. G. F. Stanton, 5; H. S. Drew, for Foochow, 5, 7,994 15
Braintree, 1st Cong. ch., 3.74; Storrs Ladies' For. Mis. Soc., 45, 48 74
Brookline, Harvard ch. Brotherhood, for support of Rev. L. P. Peet, 1,000; Friend, 500; Chas. H. Rutan, 100, 1,600 00
Cambridge, 1st (Shepard Memorial) ch., 646.65; Prospect-st. ch., 53.43; Friend, 1, 701 08
Centerville, South Cong. ch. 5 00
Chelsea, Central Cong. ch., 48.41; Miss A. M. Dutch, 1, 49 41
Dalton, Zenas Crane, 200 00
Danvers, Maple-st.ch., Louise Tapley, 2; Friend, 60, 62 00
Dennis, Emma G. Hall, 1 60
E. Douglas, Cong. ch. 41 42
Easthampton, 1st Cong. ch. 14 26
East Weymouth, Cong. ch. 40 00
Essex, Y. P. S. C. E. of North Cong. ch., toward support Mrs. S. C. Bartlett, 30 00
Everett, Mystic Side Cong. ch. 8 89
Fall River, 1st Cong. ch. 133 75
Fitchburg, Wm. W. Dole, 25 00
Florence, Miss J. S. Butler, 1 00
Gilbertville, Cong. ch. 13 50
Gloucester, Trinity Cong. ch. 74 16
Goshen, Cong. ch. 2 46
Granville Center, Cong. ch. 6 37
Hanover, 2d Cong. ch. 2 13
Hanson, Cong. ch. 3 25
Haverhill, West Cong. ch. 12 00
Haydenville, Cong. ch. 5 82
Hopkinton, Friend, 1 00
Hubbardston, Friend, 10 00
Huntington, 2d Cong. ch. 16 00
Lancaster, Cong. ch. 9 39
Lanesboro, Wm. Robinson, 3 65
Lawrence, Trinity Cong. ch., 42.75; Samuel White, 50, 92 75
Lee, A. B. C., 2; Friends, 25, 27 00
Leicester, 1st Cong. ch. 13 33
Lexington, C. H. 10 00
Lowell, Kirk-st. Cong. ch., 311; Highland ch., 32.86, 343 86
Lynn, Friend, 50 00
Lynnfield Center, Y. P. S. C. E., for native preacher, care Rev. W. P. Elwood, 50 00
Medford, Mystic Cong. ch., 193.96; Union Cong. ch., 12, 205 96
Merrimac, M. Perry Sargent, 1 00
Millbury, 1st Cong. ch., 30.54; 2d Cong. ch., 29.62, 60 16
Milton, 1st Cong. ch. 36 27
Monson, Cong. ch. 25 56
Natick, 1st Cong. ch. 200 00
Needham, Cong. ch. 5 00
New Bedford, 1st Cong. ch. 4 00
Newbury, 1st Cong. ch. 20 03
Newton Center, 1st Cong. ch., of which 500 for support of missionary; 100 from Henry Paul, special gift toward support of missionary; 65.54 from Extra-cent-a-day Band, 665 54
North Adams, Cong. ch. 110 62
North Falmouth, Cong. ch. 24 00
Northampton, 1st Cong. ch. 264 54
Norwood, 1st Cong. ch. 113 16
Oakham, Cong. ch. 36 65
Oxford, 1st Cong. ch. 1 85
Palmer, L. H. Gager, 100 00
Pittsfield, Sab. sch. of 1st ch. of Christ, 20, of which 15 is for support of day school Tien-sai in the Foochow Mission; Frank W. Dutton, for native preacher, Foochow, 50, 70 00
Plymouth, Chiltonville Cong. ch. 30 25
Rehoboth, Cong. ch. 7 00
Somerville, Winter Hill Cong. ch. 45 00
Southbridge, Cong. ch. 16 45
South Hadley, 1st Cong. ch. 18 00
South Hadley Falls, G. 50 00
Spencer, 1st Cong. ch., toward support Rev. S. C. Bartlett, 550 00
Springfield, Olivet ch., 20.75; S. D. Brooks, 100; Friend, 106, 226 75
Taunton, Winslow Cong. ch. 88 75
Three Rivers, Union Cong. ch. 30 18
Walpole, 2d Cong. ch. 20 63
Waltham, Trin. Cong. ch. 19 26
Wellesley, M. L. Hubbard, 10 00
Wellesley Hills, H. 1 00
West Boylston, Cong. ch. 5 85
West Groton, Christian Union ch. 6 70
West Springfield, Park-st. Cong. ch. 40 64
Whately, Cong. ch. 37 00
Wilmington, Cong. ch. 18 72
Winchester, 1st Cong. ch., of which 50 cts. for work in Marash, 153 08
Woburn, 1st Cong. ch. 280 70
Wollaston, Cong. ch. 62 49
Worcester, Central Cong. ch., 77.84; Piedmont Cong. ch., 62.98; Pilgrim Cong. ch., 23.93, Misses M. R. and E. E. Goddard, 11, 175 75
Yarmouth, 1st Cong. ch. 30 00
———, New Year's Gift, 50; Friend, 35, 85 00—16,178 88
Legacies.—Leicester, Lory S. Watson, by Edwin L. Watson and Geo. A. Craig, Ex'rs, 2,500 00
Seekonk, Lucy M. Read, by Solon Carpenter, Ex'r, 100 00
Worcester, Mrs. Harriet Wheeler Damon, add'l, 4 17—2,604 17

18,783 05

RHODE ISLAND.

Central Falls, Cong. ch. 50 99
Little Compton, United Cong. ch. 17 44
Newport, United Cong. ch., 83.22; E. P. Allan, 25c., 83 47
Pawtucket, Mrs. Robert Cushman, Thank-offering, 5 00
Providence, Union Cong. ch., 710.05, of which 700.05 support Rev. I. M. Channon; Pilgrim Cong. ch., 67.83; Y. P. S. C. E. of Beneficent Cong. ch., for native preacher in India, 8.25; N. M. Williams, 20; Friend, 10, 816 13
Riverside, Cong. ch. 8 00——981 03
Legacies.—Pawtucket, Hugh McCrum, add'l, 10 00

991 03

CONNECTICUT.

Barkhamsted, Friend, 5 00
Bethel, 1st Cong. ch. 105 92
Branford, Y. P. S. C. E. of 1st Cong. ch., for native preacher in India, 10 00
Bristol, 1st Cong. ch., 59.20; Friend, 23.50, 82 70
Burnside, David L. Williams, 2 50
Chaplin, Cong. ch. 24 00
Clinton, W. H. Stafford, 50 00
Cornwall, 1st Cong. ch. 221 50
Coventry, 2d Cong. ch., 70.44, and Y. P. S. C. E., 4, 74 44
Cromwell, Cong. ch., 59.63; Kate M. Sproul, 5, 64 63
Danielson, Westfield Cong. ch. 48 11

Darien, Cong. ch. 5 00
East Hampton, Cong. ch. 18 70
East Windsor, 1st Cong. ch. 27 29
Enfield, 1st Cong. ch. 67 05
Fair Haven, 2d Cong ch. 2 96
Farmington, Friend, 43 65
Franklin, Cong. ch. 2 00
Greenfield Hill, Cong. ch. 51 38
Hartford, Asylum Hill Cong. ch., 298.18; Park Cong. ch., add'l 75 cts.: Mary E. Coyle, 2; Friend, 1,000, 1,300 93
Kensington, Cong. ch. 24 25
Long Ridge, Cong. ch. 2 50
Lyme, 1st Cong. ch. 25 00
Middlefield, Cong. ch. 60 75
Middletown, 1st Cong. ch. 29 69
Milford, A. S. Clark, 9 15
Monroe, Cong. ch. 35 50
New Britain, Bertha L. Bancroft, 1.25; Mrs. A. H. Peck, 1, 2 25
New Haven, Plymouth ch., 61.61; Mrs. James Dwight, 20; W. E. Chandler, 10; C. M. Mead, 10; Rose M. Munger, 10; Julia Pendleton, 1; Friend, of which 50 toward support Rev. R. A. Hume, 100; Friend, 75, 287 61
Norfolk, "X," 1 75
North Guilford, Cong. ch. 23 00
North Stonington, Cong. ch. 73 40
Norwich, 1st Cong. ch., 29.50; Park Cong. ch., 20.80; Greeneville Cong. ch., 15; 2d Cong. Sab. sch., for No. China College, 23.42; Miss E. B. Huntington, for work in Van, 20, 108 72
Oakdale, Rev. G. H. Morss, for native preacher, Madura, 5 00
Old Lyme, 1st Cong. ch. 54 10
Old Saybrook, Cong. ch., 12.58; A. S. Chesebrough, 5, 17 58
Oxford, Cong. ch. 21 48
Plainville, Cong. ch. 81 89
Pomfret, 1st Cong. ch. 170 20
Plymouth, Cong. ch. 14 00
Rockville, Union Cong. ch. 553 70
Salisbury, Cong. ch., 19.67; America, 5; Amica, 3, 27 67
South Britain, Cong. ch. 9 95
Southington, Cong. ch. 53 66
South Glastonbury, Cong. ch. and Sab. sch. 22 86
South Manchester, Cong. ch. 93 72
Southport, Y. P. S. C. E., toward support Rev. W. P. Elwood, 31 47
Thomaston, 1st Cong. ch. 6 76
Thompson, Cong. ch. 47 67
Wallingford, 1st Cong. ch. 150 00
Westbrook, Cong. ch. 1 00
Wethersfield, Cong. ch. 35 37
Westchester, Cong. ch. 5 87
West Suffield, Cong. ch. 26 73
Wilton, Cong. ch. 25 00
Winchester, Cong. ch. 5 31
Windham, Cong. ch. 50 87
Wolcott, Cong. ch. 10 00
Woodbury, 1st Cong. ch. 23 33
Woodstock, 1st Cong. ch. 12 00
—— Friend, 100 00
—— Friend, 5 00 — 4,553 52
Legacies.—Cornwall, Silas C. Beers, add'l, 354 09
New London, J. N. Harris, add'l, 1,041.66; do., Mrs. Betsey P. McEwen, add'l, 50, 1,091 66
West Hartford, Abigail P. Talcott, 72 76 — 1,518 51

6,072 03

NEW YORK.

Albany, Friend, 50 00
Angola, Miss A. H. Ames, 5 00
Berkshire, Rev. Joel J. Hough, D.D., deceased, 399 00
Brooklyn, Clinton-ave. Cong. ch., Y. La. Guild, 100; Central Cong. ch., Mrs. J. D. Cornell, 50; Church of the Pilgrims, 20; J. R., 6.61, 176 61
Canandaigua, 1st Cong. ch. 12 55
Candor, Cong. ch. 5 00
Carthage, Cong. ch. 50
Clifton Springs, Mrs. Andrew Pierce, 10; Mrs. A. G. W., 10, 20 00
Ithaca, 1st Cong. ch. 20 00
Jefferson, Mrs. Clemon Nichols, 9 00
Lisbon Centre, W. H. Forsyth, 7 30
Little Valley Cong. ch. 3 00
New York, Trinity Cong. ch., 10; Bethlehem Presb. chapel for India, 3.50; Rev. A. F. Schauffler, D.D., 50; Rev. M. F. Luther for native preacher, Madura, 17.50; Cash, 200; Friend, 10, 291 00
Niagara Falls, 1st Cong. ch. 14 00
Norwich, 1st Cong. ch. (of which 60 from A. E. Benedict) to const. ALICE ELIZA BENEDICT, H. M. 101 61
Norwood, Cong. ch. 20 50
Parishville, Cong. ch. 5 00
Poughkeepsie, 1st Cong. ch., toward support missionary 100 00
Richmond Hill, Y. P. S. C E. of Union Cong. ch. 5 00
Schroon Lake, "In His Name," for Ceylon Mission, 1 00
Sherburne, Friend, 100 00
Syracuse, Plymouth Cong. ch. 6 50
Utica, Bethesda Welsh Cong. ch., 5; G. H. S. Maynard for Marathi, 4, 9 00
Warsaw, Cong. ch. 10 26
Wellsville, 1st Cong. ch., to const. with other donations FRED R. MATHER, H. M. 50 09
Westerleigh, Immanuel ch. 20 25
—— Friend, E. B. 25 00
—— Friend, 18 65 — 1,485 82

NEW JERSEY.

Jersey City, Mrs. Henry O. Ames, 5 00
Newark, Y. P. S. C. E. of Belleville ave. Cong. ch., for native preacher, Madura, 10 00
Plainfield, Cong. ch., add'l, 25; J. O. Niles, 5; Friend, 10, 40 00
Upper Montclair, Cong. ch. 225 00
Westfield, Cong. ch., 410.50; W. G. DeLamater, 50, 460 50 — 740 50

PENNSYLVANIA.

East Smithfield, Miss S. R. Peck, 10
Edwardsdale, Bethesda Cong. ch. 4 00
Guy's Mills, W. M. Soc. 1 00
Montrose, Friends, by Mrs. E. Lathrop, 10 00
Philadelphia, Central ch., Mrs. E. B. Ripley, 25; C. M. MORTON, toward home of Dr. Usher, and to const. HIMSELF H. M., 100, 125 00
Scranton, THOMAS CARSON, to const. HIMSELF H. M. 100 00
Wilkes-Barre, D. W. Hughes, 5 00 — 245 10

MARYLAND.

Baltimore, 1st Cong. ch. 85 65
—— Friend, 1,000 00 — 1,085 65

WEST VIRGINIA.

Ceredo, Cong. ch. 6 90

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., of which 2.17 from Pri. Dept. of Sab. sch., 355; Friend, 100; D. C., 50, 505 00

NORTH CAROLINA.

Tryon, Church of Christ, 16 50

SOUTH CAROLINA.

Cheraw, In Memoriam, 5 00

GEORGIA.

Thomasville, Bethany Cong. ch. 4 00

FLORIDA.

Avon Park, David Boynton,	5 00	
Haines City, Cong. ch.	7 00	
Interlachen, Cong. ch., 6.51; Friend, 4; Friend, 10 cts.	10 61	
Tavares, Cong. ch.	5 33	— 27 94

ALABAMA.

Hilton, Antioch ch., D.White, 25 cts.; W. S. Jones, 10 cts.; and Rev. T. A. Pharr, 15 cts.	50	
Talladega, Carrie E. Parkhurst,	75 76	
Tuscumbia, Emilia F. Brewer,	1 00	— 77 26

TENNESSEE.

Deer Lodge, Cong. ch.	1 54	
Memphis, Strangers' Cong. ch.	10 70	— 12 24

INDIANA.

Elkhart, Cong. ch.	11 50	
Terre Haute, 1st Cong. ch.	20 00	— 31 50
Legacies. — Monroeville, Elihu Baldwin, add'l,		232 56
		264 06

KENTUCKY.

Berea, Church of Christ,		16 20

MISSOURI.

Kansas City, Beacon Hill Cong. ch.	15 52	
Meadville Cong. ch.	7 60	
Rockville, Addie Haynes,	1 00	
St. Louis, 1st Cong. ch.	170 26	
Springfield, 1st Cong. ch.	1 00	
Webster Groves, 1st Cong. ch.	31 71	— 227 09

OHIO.

Bellevue, 1st Cong. ch.	56 87	
Berlin Heights, Cong ch.	5 50	
Chagrin Falls, Cong. ch.	21 30	
Cleveland, Euclid Ave. Cong. ch., 129.71; Plymouth Cong. ch., 12,	141 71	
Coe Ridge, Rev. John Patchin,	15	
Grafton, Cong. ch.	3 40	
Huntsburg, Cong. ch. K. E. Soc.,	18 86	
Marietta, 1st Cong. ch., 10.32; Harmar Cong. ch., 5,	15 32	
North Monroeville, Cong. ch.	25 00	
Oberlin, Mrs. L. G. B. Hills,	10 00	
Paddy's Run, Cong. ch.	23 12	
Ruggles, Mrs. Martha S. Taylor,	2 50	
Saybrook, Cong. ch. Mission Band,	2 25	
Thomastown, Cong. ch.	3 00	
Unionville, Cong. ch.	5 00	
Warren, Mrs. B. W. Allen,	25 00	
Wellington, 1st Cong. ch., 9.10; In memory of Mrs. Mary R. Hamlin, 10,	19 10	— 378 08

ILLINOIS.

Aurora, Rev. K. A. Burnell,	50 00	
Chicago, Covenant Cong. ch., 18.50; Warren-ave. Cong. ch., 10; Mayflower Cong. ch., by Rev. J. J. Brokenshire, 2; Robert W. Patton, 200; C. E. Parsons, 1; Oscar Lowry, 1,	232 50	
Cobden, Union Cong. ch.	4 00	
Delavan, R. Hoghton, for native preacher, Madura,	50 00	
De Long, Cong. ch.	2 55	
De Pue, Rev. D. J. Torrens,	5 00	
Elgin, Prospect-st. Cong. ch.	10 00	
Galesburg, Central Cong. ch.	110 00	
Geneseo, 1st Cong. ch.	75 89	
Glen Ellyn, Cong. ch.	6 66	
Kewanee, H. T. Lay,	15 00	
LaSelle Co., A. L.,	5 00	
Mendon, Cong. ch.	6 00	
Morgan Park, 1st Cong. ch.	3 47	
Naperville, C. H. Goodrich,	25 00	
Oak Park, 2d Cong. ch.	14 00	
Peoria, Rev. A. A. Stevens, 5; Friend, 10,	15 00	
Princeton, Friends,	1 00	
Quincy, 1st Union Cong. ch.	125 91	
Ravenswood, 1st Cong. ch.	52 86	
Rockford, 2d Cong. ch.	544 05	
Rollo, Cong. ch.	12 37	
Sandwich, Cong. ch.	35 84	
Sycamore, Henry Wood,	15 00	
Victoria, Mrs. E. Coleman,	5 05	
Warren, Rev. George Ford,	1 00	
Waukegan, Cong. ch.	2 15	
West Rockford, Cong. ch.	3 51	
Wilmette, T. Maher,	25	
Wythe, Cong. ch.	8 20	— 1,437 26

MICHIGAN.

Ann Arbor, 1st Cong. ch., Friend,	15 00	
Chippewa Lake, Cong. ch.	2 00	
Detroit, Woodward-ave. Cong. ch.	172 88	
Galesburg, Cong. ch.	12 00	
Grand Rapids, Plymouth Cong. ch.	10 06	
Hart, Cong. ch.	19 00	
Hudson, 1st Cong. ch.	17 38	
Olivet, 1st Cong. ch.	52 82	
Saginaw, Cong. ch.	25 00	
South Haven, Cong. ch.	13 00	
Whitehall, Cong. ch.	4 75	
Wyandotte, Cong. ch.	4 00	
Ypsilanti, Cong. ch.	8 40	
—— Friend,	100 00	— 456 29

WISCONSIN.

Browntown, H. Lathrop,	3 38	
Clintonville, 1st Cong. ch.	19 64	
Embarrass, Cong. ch.	10 00	
Fontana, Mary D. Reed,	10 00	
Fox Lake, Cong. ch.	13 00	
Green Bay, 1st Presb. ch.	50 61	
Ithaca, Cong. ch.	9 40	
Lancaster, 1st Cong. ch.	29 20	
Mazomanie, Cong ch.	17 26	
Neptune, Cong. ch.	1 50	
South Milwaukee, 1st Cong. ch.	6 93	
Star Prairie, Cong. ch.	2 86	
Whitewater, Cong. ch.	8 69	— 182 47

IOWA.

Belle Plaine, 1st Cong. ch.	10 00	
Cedar Falls, 1st Cong. ch.	18 30	
Charles City, Cong. ch.	35 81	
Chester Centre, Cong. ch.	6 20	
Church, Rev. Andrew Kern,	2 50	
Clear Lake, Rev. R. R. Wood,	10 00	
Creston, 1st Cong. ch.	35 26	
Davenport, Bethlehem Cong. ch., 13.30; Horace T. Bushnell, 10,	23 30	
Harvey, Cong. ch.	97	
Magnolia, Cong. ch. and Sab. sch.	11 15	
McGregor, J. H. Ellsworth,	20 00	
Manson, 1st Cong. ch., Mrs. J. Leith,	10	
Prairie City, Clarence P. Emery and wife, per J. H. Merrill, Trustee,	26 47	— 200 06
Legacies.—Des Moines, Mrs. Harriet L. Rollins, by S. A. Merrill, rent, add'l,	38 84	
Iowa Falls, Alfred Woods, by Ezra Nuckolls, Ex'r, add'l,	267 13	— 305 97
		506 03

MINNESOTA.

Austin, 1st Cong. ch.	27 81	
Blue Earth City, Roanna F. Challis,	2 00	
Brainerd, 1st Cong. ch.	4 00	
Dover, Rev. F. O. Krause,	10 00	
Grand Meadow, Cong. ch.	7 00	
Lake City, 1st Cong. ch.	5 00	
Minneapolis, Forest Heights Cong. ch., 5; Friend, 100; Thank-offering, 100,	205 00	
Monticello, Friend,	1 00	
Morristown, Cong. ch.	3 00	
New Ulm, Cong. ch.	8 65	
Plainview, 1st Cong. ch.	8 00	
Rochester, Cong. ch., 65.20; Rev. J. F. Taintor, 15,	80 20	

St. Paul, Olivet Cong. ch., for native pastor, Hulakegh, 61.11; Plymouth Cong. ch., 49.48; Cyril Cong. ch., 5; A. X. A., for native preachers in Madura and Micronesian Missions, and to const. Rev. J. H. Sammis, H. M., 150, 265 59
Silver Lake, Boh. Free Ref. ch., of which 5 from T. Trutna and 1 from Mrs. Moravec, 6 00
Winona, 1st Cong. ch. 42 50 — 675 75

KANSAS.

Council Grove, Cong. ch. 10 00
Hiawatha, Cong. ch. 21 49
Leigh, Cong. ch. 15 55
Lyons Rev. B. D. Conklin, 3 00
Manhattan, John L. Soupene, 1 00
Netawaka, Cong. ch. 3 00
Pittsburg, Cong. ch. 10 50
Smith Centre, Cong. ch. 13 00
Wichita, Plymouth Cong. ch. 12 31 — 89 85

NEBRASKA.

Ainsworth, Cong. ch. 14 45
Bloomfield, J. H. Hogbin, 30 00
Chadron, Cong. ch. 18 45
Crawford, 1st Cong. ch. 8 20
Fairmont, 1st Cong. ch. 14 85
Franklin, Rev. Geo. E. White, rec'd for preaching, 4 65
Indianola, Cong. ch. 11 50
Minersville, Cong. ch. 5 00
Norfolk, 2d Cong. ch. 3 47
Omaha, Pilgrim Cong. ch., 2.65; Cherry Hill Cong. ch., Emery Thompson, 1 30, 3 95
Scribner, Cong. ch. 3 07
—— Friend, 10 00 — 127 57

CALIFORNIA.

Alameda, 1st Cong. ch. 21 47
Buena Park, Cong. ch. 6 00
Campbell, Cong. ch. 25 05
Guerneville, Cong. ch. and Sab. sch. 2 00
Llano, Miss L. Morley, 5 00
Los Angeles, O. S. Adams, 5; Edward Mayo, 2.50, 7 50
Pasadena, Lake Ave. Cong. ch. Woman's Mis. Soc. 1 00
Pomona, Pilgrim Cong. ch. 237 28
Rialto, S. S. Wood, 75
San Diego, 1st Cong. ch. 171 66
San Francisco, 3d Cong. ch. 31 50
Santa Barbara, Cong. ch. 37 00
Stockton, Rev. John C. Holbrook, 20 00
Tulare, J. F. Harding 5 00
Ventura, Cong. ch. 26 00
Weaverville, Trinity Cong. ch. 19 50 — 616 71

COLORADO.

Colorado Springs, 2d Cong. ch. 13 45
Falcon, Friends, 1 77
Leadville, Cong. ch. 4 25 — 19 47

WASHINGTON.

Cheney, 1st Cong. ch. 6 00
Everett, Y. P. S. C. E. for catechist, Madura, 15 00
Ritzville, Ger. Cong. ch. 7 00
Roy, Cong. ch. 4 00
Seattle, Plymouth Cong. ch. 28 12
Tolt, Cong. ch. 2 00 — 62 12

NORTH DAKOTA.

Crary. Cong. ch. 2 75
Kulm, Gottlieb Roedel, 6 00
Wahpeton, Rev. Samuel F. Porter 10 00 — 18 75

SOUTH DAKOTA.

Academy, Cong. ch. 6 50
Ashton, Cong. ch. 2 03
Aurora, Cong. ch. 2 50
Lead, Cong. ch. 6 00
—— Friends, 150 00 — 167 03

IDAHO.

Mountain Home, Woman's Miss. Union, 5 00

DOMINION OF CANADA.

Province of Ontario. — Milles Roches, Mrs. A. J. Barnhart, 5 00
Province of Quebec. — Montreal, Am. Presb. ch., 800; do., "In memory of James Baylis" and to const. Mary E. Baylis, H. M., 100, 900 00

From Canada Congregational Foreign Missionary Society.

Rev. William T. Gunn, Montreal, *Treasurer*, 300 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Bulgaria. — Samokov, Rev. J. F. Clarke, 20 00
Turkey. — Alacham, Nicola Kouzoujak Oghlon, 8.80; Constantinople, Friend, 8.80; Marash, 2d ch., Thankoffering, 11.53, 29 13 — 49 13

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston, *Treasurer*.

For several missions in part, 11,918 50
For medical expenses, Mrs. Mary E. Bissell, 34 65 — 11,953 15

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*, 2,800 00
For Bible woman, Wadale, 25 00
For Bible woman, Wadale, 10 00 — 2,835 00

MISSION SCHOOL ENTERPRISE.

Maine. — Castine Cong. Sab. sch., 5 00
New Hampshire. — Greenville, Cong. Sab. sch., 5.00; Keene, 2d Cong Sab. sch., 25; Manchester, Y. P. S. C. E. of 1st Cong. ch., 15; Pittsfield, Y. P. S. C. E., 17; Sanbornton, Cong. Sab. sch., 4.22, and Y. P. S. C. E., 11.75, and Jun. do., .50, 78 47
Vermont. — Barnet, Cong. Sab. sch., 16.35; Brattleboro, Sab. sch. of Center ch., 25; East Hardwick, Cong. Sab. sch., 11.02; Newbury, 1st Cong. ch. Sab. sch., 10; Rutland, Cong. Sab. sch., 20, 82 37
Massachusetts. — Allston, Cong. Sab. sch., 20.88; Boston, Y. P. S. C. E. of Union Cong. ch., 41.25; Eliot Sab. sch. (Roxbury), 2.12; Dennis, Y. P. S. C. E., 6; East Rochester, Cong. ch., for India, 32.60; Enfield, Y. P. S. C. E., Two-cents-a-week Fund, 7.30; New Bedford, North Cong. ch. Sab. sch., 7.05; Newbury, Y. P. S. C. E. of 1st Cong. ch., 3; Newton, Eliot Cong. Sab. sch., 54.87, and Y. P. S. C. E. 29.70; Northampton, Y. P. S. C. E. of Edwards ch., 50; Norwood, Y. P. S. C. E., for missionary Foochow, 2.50; Pittsfield, Y. P. S. C. E. of South Cong. ch., 9.60; Salem, Sab. sch. of Tabernacle ch., 20; Sheffield, Y. P. S. C. E., 7; Sterling, Y. P. S. C. E., 5; Taunton, Jun. Y. P. S. C. E. of Union ch., 1.43; Truro, Cong. Sab. sch., 5.19; West Boylston, Union Y. P. S. C. E., for school in Madura, 10; Whitinsville, Cong. Sab. sch., 51.45, 366.94
Connecticut. — Coventry, Cong. Sab. sch., 10.56; Eastford, Y. P. S. C. E., for student Pasumalai, 5; Greenwich, 2d Cong. ch., 21.10; Kensington, Cong. Sab. sch., 10; Middletown, 1st Cong. Sab. sch., for school at Erzroom, 30; Norwich, 2d Sab. sch., 5; Salisbury, Cong. Sab. sch., 1; do., Home Dept., .70; Thompson, Y. P. S. C. E., 2, 85 36

NEW YORK.—Brooklyn, Willoughby-ave. Cong. Sab. sch., 50; Lake View, Y. P. S. C. E., 50; New York, Bethlehem Presb. chapel for India, 20; do., Mt. Hope Cong. Sab. sch., infant class, 3.57; do., Rev. M. F. Luther, for village school, Madura, 5; Northville, Cong. Sab. sch., 22; Northfield, Y. P. S. C. E., for work in San Sebastian, 12.50; Orient, Cong. ch., 27, 138 57
PENNSYLVANIA.—Neath, Y. P. S. C. E., for work in China, 25 00
W. VIRGINIA.—Ceredo, Cong. Sab. sch., 3 10
MISSOURI.—New Cambria, Y. P. S. C. E., 1 00
OHIO.—Amherst, Cong. Sab. sch., Birthday Box, 7.02; Cleveland, Y. P. S. C. E. of Euclid-ave. Cong. ch., 24.84; do., 1st Cong. Sab. sch., 15.16; do., Boh. C. E. Soc. of Bethlehem Cong. ch., 5; Cuyahoga Falls, Cong. Sab. sch., 1.53; Madison, Sab. sch. of Cent. ch., 7, 60 55
ILLINOIS.—Chicago, Covenant Cong. Sab. sch., 11.50; do., Y. P. S. C. E. of Grand-ave. Cong. ch., 5; Clifton, Y. P. S. C. E., 7.14; Oak Park, 3d Cong. Sab. sch., 11.90; Paxton, Y. P. S. C. E., 9.38; St. Charles, Y. P. S. C. E., for work in Africa, 3.25; Winnebago, Cong. Sab. sch., 5, 53 17
MICHIGAN.—St. Joseph, Y. P. S. C. E. of 1st Cong. ch. 3 00
IOWA.—Cromwell, Cong. Sab. sch., 6.40; Minden, Cong. Sab. sch., 1.25, 7 65
MINNESOTA.—Austin, Y. P. S. C. E. of 1st Cong. ch., 32.80; Grand Meadow, Jun. C. E. S., 1 50; Hawley, Sab. sch. of Union ch., 4; Plainview, Sab. sch. of 1st Cong. ch., 2; Rochester, Cong. Sab. sch., 1.63; Silver Lake, Sab. sch. of Boh. Free Ref. ch., 5, 46 93
KANSAS.—Partridge, Cong. Sab. sch. 3 51
NEBRASKA.—Ainsworth, Cong. Sab. sch., 6.40; Genoa, Cong. Sab. sch., 5, 11 40
CALIFORNIA.—Loomis, Y. P. S. C. E. 6 00
OREGON.—Beaver Creek, Cong. Sab. sch., 1.50, and Y. P. S. C. E., 1.50, 3 00
SOUTH DAKOTA.—Armour, Cong. Sab. sch. 3 00
ARIZONA.—Tempe, Y. P. S. C. E. 10 00

994 02

MICRONESIAN NAVY.

NEW HAMPSHIRE.—East Alstead, Cong. Sab. sch., 10; West Lebanon, Cong. Sab. sch., 10, 20 00
VERMONT.—Sab. sch. of 2d Cong. ch., 1; Benson, Cong. Sab. sch., 2.20; Jamaica, Cong. Sab. sch., 3.35, 6 55
MASSACHUSETTS.—Agawam, Cong. Sab. sch., 10; Boston, Mt. Vernon ch., 10; Gilbertville, Cong. Sab. sch., 25; Ipswich, 1st Parish Sab. sch., 10; Lancaster, Cong. Sab. sch., 5; Marlboro, Union Sab. sch. Primary and Jun. Classes, 10; Montague, Cong. Sab. sch., 10; Pepperell, Cong. Sab. sch., 10; Pittsfield, Sab. sch. of 1st Church of Christ, 10; Ware, East Cong. Sab. sch., 2; Wendell, Cong. Sab. sch., 1, 103 00
CONNECTICUT.—Hartford, Asylum Hill Cong. ch., 20c.; Middletown, 1st Cong. Sab. sch., 13; New Haven, Grand-ave. Cong. Sab. sch., 10; North Greenwich, Cong. Sab. sch., 1.10; Norwich, Sab. sch. of 1st Cong. ch., 24; Stonington, Cong. Sab. sch., 3.50; South Coventry, Junior Y. P. S. C. E., 1, 52 80
NEW YORK.—Java, Cong. Sab. sch., 2.50; Woodville, Cong. Sab. sch., 10, 12 50
MARYLAND.—Frostburg, Cong. Sab. sch., 1 00
OHIO.—Springfield, Ruth Crowell, 1 00
ILLINOIS.—Griggsville, Cong. Sab. sch., 9.53; Rosamond, Cong. Sab. sch., 5; Waukegan, 1st Cong. Sab. sch., 2.41, 16 94
WISCONSIN.—La Crosse, 1st Cong. Sab. sch., 25 00
IOWA.—Lake View, Cong. Sab. sch., .60; Tabor, Cong. Sab. sch., 10, 10 60
MINNESOTA.—Cannon Falls, Cong. Sab. sch., 5 00
NEBRASKA.—Beatrice, G. A. Blakely and Ethel Eckerd, 1; Santee Agency, Pilgrim Cong. ch., 24.84, 25 84
CALIFORNIA.—Loomis, Cong. Sab. sch., 1.57; Perris, Cong. Sab. sch., 4; Tulare, Cong. ch. and Y. P. S. C. E., 10 each, for pupil in Marshall Island School, 25 57
WYOMING.—Cheyenne, 1st Cong. Sab. sch 20 00

325 80

FOR SUPPORT OF YOUNG MISSIONARIES.

INDIANA.—Michigan City, Y. P. S. C. E., for Lee Fund, 10 00
ILLINOIS.—Amboy, Y. P. S. C. E., for Larkin Fund, 5; Aurora, Y. P. S. C. E. of 1st Cong. ch., for do., 5; Cambridge, Y. P. S. C. E., for do., 10.80; Chicago, Y. P. S. C. E. of Cal.-ave. Cong. ch., for do., 12.50; De Long, Y. P. S. C. E., for Larkin Fund, 10.26; Downer's Grove, Y. P. S. C. E. of 1st Cong. ch., for do., 5; Elgin, Y. P. S. C. E. of 1st Cong. ch., for do., 15; Geneseo, Y. P. S. C. E., for do., 20; Godfrey, Y. P. S. C. E., for do., 2; Quincy, Y. P. S. C. E. of 1st Union Cong. ch., for do., 10; Sycamore, Y. P. S. C. E., for do., 8; Toulon, Y. P. S. C. E., for do., 15, 118 56
MICHIGAN.—Bridgman, Y. P. S. C. E., for Lee Fund, 5; Moline, Y. P. S. C. E., for do., 15, 20 00
WISCONSIN.—Durand, Y. P. S. C. E., for Olds Fund, 9.32; Eagle River, Y. P. S. C. E., for do., 5; Mazomanie, Y. P. S. C. E., for do., 5, 19 32
IOWA.—Clarion, Y. P. S. C. E., for White Fund, 5; College Springs, Y. P. S. C. E., for do., 5; Cromwell, Y. P. S. C. E., for do., 7.38; Mitchell, Y.P.S.C.E., for do., 4.50; Moville, Y. P. S. C. E., for do., 5; do., Friend, for do., 80 cts.; Red Oak, Y. P. S. C. E. of 1st Cong. ch., for do., 6.25; Victor, Y. P. S. C. E., for do., 1.80, 35 73
KANSAS.—Salina, Y. P. S. C. E., for Bates Fund, 10 00
NEBRASKA.—Bladen, Y. P. S. C. E., for Bates Fund, 1; Geneva, Y. P. S. C. E., for do., 5; Lincoln, Y. P. S. C. E., for do., 10; Wahoo, Y. P. S. C. E., for do., 4, 20 00
COLORADO.—Lyons, Y. P. S. C. E., for Albrecht Fund, 4; Manitou, Y. P. S. C. E., for do., 10, 14 00

247 61

CONTRIBUTIONS FOR THE DEBT.

MAINE.—Bangor, Central ch. 179 65
MASSACHUSETTS.—Danvers, Maple-st. ch. E. Peabody, 5; Dorchester, G. Wolcott Brooks, 2.25; Florence, Cong. Sab. sch., Mr. Locke's class, 5.23; Springfield, South ch., 25.25, 37 73
CONNECTICUT.—Bridgeport, C. S. Eames, 6; East Haven, R. G. Nickerson, 5; Lakeville, N. E. Miner, 1; New Haven, Arthur B. Treat, 5; Thompson, Cong. Sab. sch., 5; Blairstown, Friend, 2.10, 24 10

241 48

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Orland, H. T. Buck, for school, Madura, 10; Portland, in memory of Hattie Liscomb, by her parents, for school in Ceylon, 80, 90 00
NEW HAMPSHIRE.—Atkinson, Y. P. S. C. E., for Okayama Orphanage, 7.55; Exeter, Phillips ch., Friend, for work, care Mrs. M. E. Bissell, 10; do., Nathaniel Gordon, for Theological Library, care Rev. Chauncy Goodrich, 50; Gilmanton Iron Works, Y. P. S. C. E., for work in Okayama, 8, and Children's Miss. Soc., for work at Inanda, 4, 79 55

VERMONT. — Bristol, F. W. Nash, for work, care Rev. J. E. Abbott, 10; Rutland, V. P. S. C. E., for do., 9.56, 19 56

MASSACHUSETTS. — Amherst, 1st Cong. ch., King's Handmaidens, for native teacher, care Rev. F. M. Price, 8; Andover, South Cong. ch., for hospital, Madura, 5; Auburn, Cong. Sab. sch., for Bible woman, Foochow, 20; Blue Hill, Friend, for work, care Rev. W. P. Elwood, 15; Boston, Highland Cong. ch. (Roxbury), Extra-cent-a-day Band, for North China College, 15; do., Y. P. S. C. E. of Union ch., for work, care Rev. J. H. House, 15; Friend, through Mrs. S. J. Price, for Ruk primer, 5; do., Friends, through do., for do, 4.50; Chicopee Falls, Mrs. E. S. Lyon, for Ordoo ch., 50; Conway, Mrs. Patterson's Sab. sch. class, for Ruk primer, 6.50; do., Jun. C. E. Soc., for do., 4.50; East Bridgewater, Union Cong. Sab. sch., for Bible reader, Madura, 25; Easthampton, Mrs. T. S. Smith, for pupil, Ceylon, 2.50; East Northfield, Friend, for Ruk primer, 1; do., do. for do., 1; do., Northfield Training School, for do., 1.50; Hatfield, The Real Folks, 25, and Rev. and Mrs. R. M. Woods, 6, for pupil, care Rev. E. Fairbank; Harvard, Rev. C. C. Torrey, for work, care Rev. A. W. Clarke, 5; Leominster, Mrs. G. R. W. Scott, for pupils, Yozgat, 10; Lincoln, Cong. Sab. sch., for school, Foochow, 20; do., Samuel Hartwell, for Lincoln Hall, Foochow, 500; Lincoln, Julia A. Bemis, for H. J. Richardson Room, Lincoln Hall, 100; Mattapoisett, Y. P. S. C. E., for catechist, Madura, 10; Salem, Chinese Dept. Y. M. C. A., for work, care Rev. C. R. Hager, 15; West Hatfield, Cong. Sab. sch., for work, care Mrs. R. A. Hume, 9; Worcester, Plymouth Cong. Sab. sch., Dr. Berry's class, for student in Japan, 11.50; do., Y. P. S. C. E., for native preacher, Foochow, 18; ———, Friend, for native preacher, Foochow, 75, 984 00

RHODE ISLAND. — Providence, Ministering Children's League, for Ruk primer, 13 00

CONNECTICUT. — Bridgeport, Friend, for do., 3; Glenbrook, Cong. ch., for pupil, care Mrs. E. S. Hume, 10; Green's Farms, Y. P. S. C. E., for pupil, care Rev. W. P. Elwood, 15; New Britain, Two friends for work, care Miss E. M. Swift, 30; New Haven, Howard-ave. Cong. ch., for native preacher, Madura, 35; New Hartford, Y. P. S. C. E. of North Cong. ch., for work, care Rev. J. H. Roberts, 14; Sound Beach, Pilgrim Cong. ch., 10; and Jun. C. E. Soc., 3, for work, care the Misses Wyckoff; Thompson, Cong. Sab. sch., for work, care Rev. J. H. Roberts, 5; Windham, Rev. F. H. Means, for work, care Rev. E. Fairbanks, 50, 175 00

NEW YORK. — Brooklyn, Lewis-ave. Cong. ch., for work of Miss Fidelia Phelps, 20; do., Lewis-ave. Cong. ch., Woman's Mis. Soc., for Ruk primer, 14.53; Buffalo, through Miss Abell, for do., 1; Clifton Springs, Mrs. A. W. G., for work care Miss C. E. Bush, 5; Columbus, Y. P. S. C. E., for work in Spain, 1.40; East Bloomfield, Friend, for Ruk primer, 5; Flushing, Y. P. S. C. E., for Ruk primer, 5; Lockport, Miss Knight, for Ruk primer, 5; Malone, Woman's Mis. Soc., for work care Dr. F. D. Shepard, 60; New York, Woods Memorial chapel Sab. sch., 25, and Miss Margaret Collins, 15, both for use of Rev. A. MacLachlan; do., Chinese Sab. sch. of Broadway Tabernacle, for work in China, 54.52; do., do., for do., 24.28; do., Forest-ave, Cong. Sab. sch., for use of Rev. W. P. Elwood, 16; do., Friends, through the Misses Leitch, for Lend-a-hand Fund, Ceylon, 13; Poughkeepsie, Sab. sch. of 1st Presb. ch., for work care Rev. A. N. Andrus, 100; Sayville Cong. ch., for Ruk primer, 6, 370.73

NEW JERSEY. — East Orange, Friend, for Ruk primer, 50 cts.; Westfield, do. for do., 5, 5 50

PENNSYLVANIA. — Guys Mills, W. M. Soc., for use of Rev. L. S. Gates, 3 53

FLORIDA. — Avon Park, David Boynton, for pupil, care Miss E. McCallum, 6 60

MISSOURI. — La Belle, H. B. Yacoubi, for work at Albistan, 60 00

OHIO. — Bellevue, Y. P. S. C. E. of 1st Cong. ch., for native preacher, Madura, 14; North Kingsville, Mrs. Sarah C. Kellogg, for work, care Dr. H. N. Kinnear, 5; Oberlin, Student Volunteers, for house for Rev. G. L. Williams, 22.53; do., through Mrs. L. G. B. Hills, for Mrs. Coffing's work in Hadjin, 20, 61 53

ILLINOIS. — Chicago, Y. P. S. C. E. of Fullerton-ave. Cong. ch., for work, care Rev. J. E. Abbott, 17.74; Evanston, Friend, for work, care Rev. S. C. Bartlett, 1; Farmington, George W. Little, for native workers in Madura, 44; Oswego, Y. P. S. C. E., for work, care Rev. J. C. Martin, 6; Providence, Y. P. S. C. E., for work, care Rev. Charles Nelson, 5, 73 74

IOWA. — Correctionville, Cong. ch., for work, care Mrs. W. H. Sanders, 12 00

CALIFORNIA. — San Francisco, Friend, for Ruk primer, 2.50; Stockton, Rev. John C. Holbrook, for evangelistic or educational work, care Rev. C. Hartwell, 5 7 50

COLORADO. — Greeley, sale of Japanese goods for work, care Miss Gertrude Cozad, 24 00

SOUTH DAKOTA. — Huron, Mrs. K. M. Jenney, for work in Monastir, 5; Immanuel Creek, German Cong. ch., for work, care Rev. G. E. Albrecht, 4; Worms, German Cong. ch., for do., 10, 19 00

UTAH. — Park City, Sab. sch. of 1st Cong. ch., for work, care Rev. F. B. Bridgman, 2 50

CANADA. — Collingwood, Mrs. H. M. Birnie, for Marash Academy, 12.50; Montreal, D. W. Ross, for work, care Rev. W. A. Farnsworth, 50, 62 50

AUSTRIA. — Smichov and Weinberg chs., 20.21; Husinec ch., 3.21; Prague ch., 24.60; all for work, Rev. H. Kingman, 48 02

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, *Treasurer.*

For use of Miss Ellen M. Stone,	50 00	
For pupil, care Miss M. L. Page,	65 00	
For use of Miss M. L. Page,	10 00	— 125 00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

For Bible woman, Sivas,	17 60	
For Bible woman, care Miss E. M. Swift,	30 00	— 47 60

From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Mrs. Frances A. Sanders, Montreal, *Treasurer.*

For native preacher, Eastern Turkey,	50 00
	2,340 86
Donations received in January,	52,874 60
Legacies received in January,	4,871 21
	57,745 81

Total from September 1, 1898, to January 31, 1899: Donations, $178,879.68; Legacies, $26,730.56 = $205,610.24.

For Young People.

SPANISH FRIAR AND EVANGELIST IN THE PHILIPPINES.

BY MISS ESTHER ALONSO, OF SAN SEBASTIAN, SPAIN.

[The writer of this article is a graduate of the International Institute for Girls in Spain. In 1897 she passed the examinations in the "School of Philosophy" of the Madrid University, receiving the degree of "Licentiate in Philosophy and Letters." Since that time she has been a teacher in the International Institute. She is consecrated to the work of uplifting her country-women, but if circumstances would permit, would gladly go to the Philippine Islands to carry on the work begun by her father, of whom she tells the following story.]



MISS ESTHER ALONSO.

FIFTY-NINE years ago a boy was born in Fuente de San Esteban, province of Salamanca, Spain, and baptized with the name of Manrique Alonso. His mother's name, which he commonly bore with his father's, was Lallave. The boy's family was very religious, and though almost all the members were doctors or pharmacists, they were great friends and sustainers of the Roman Catholic Church of the town.

As the boy grew up, he was so studious and manifested such talent that the friars of a Dominican convent took him with them and made of him, instead of a great man of his country, a friar of their Order. It was a happy day when the bells of the monastery rang at the reception of a new member; for he said that he could not be contented if he did not serve God more actively. There his name was changed and he became the Friar Nicolás. After a little time the Order sent him to the Philippines as a missionary. His journey was full of adventures, for as the Isthmus of Suez was not yet opened, they had to sail down the coast of Africa

and it took them six months to reach Manila. There begins the most interesting part of his life. From the Pangasinán, a province of the island of Luzón, came the cry that a missionary was needed, and the Order sent my father.

When I was a little girl, father used to tell me how he had spent forty days eating the fruits of the trees and sleeping under their shade without any protection from the savages except what a horse and a pistol could offer; how after those forty days, he ventured to enter into a village, if it could be called that, where the inhabitants had killed every missionary that had slept there for so much as a night. The first intention of that savage people was to kill Friar Nicolás, but he knew that if he fired a pistol they would run away at the noise. It happened as he thought; they were frightened, and the chief



THE HOME OF THE INSTITUTE AT BIARRITZ, FRANCE.

came and kneeled down in front of him, asking the friar what he would like most. He answered: "A house," and very soon, under his directions, a monastery was raised. Some of the houses were made after the European fashion, and in a little time he baptized the people and named the village Urdaneta. As soon as the superiors of the Order heard that Friar Nicolás was getting very popular and of the riches he had from the offerings of the people that almost worshiped him, they called him back to Manila, where he was so much loved that even the archbishop of Manila, afterwards of Seville, called him always, "This is my beloved son, in whom I am well pleased."

There, at the city called "the beautiful daughter of the Pasig," took place the conversion of this young and deeply studious friar. One day he was walk-

ing along the docks, dressed in the white and black robes, when an English captain handed him a book and went away. He took it to his cell, and, as he knew a little of the English language, he began to study it at late hours of the night, comparing the English with the Greek and Hebrew; and there the scales fell from his eyes and he saw the multitude of errors he had committed. The light of the Spirit of Truth illumined his heart, and one midnight he prayed to God and said: "I am a Protestant." You may imagine the horror of the other friars when they knew that Brother Nicolás was a Protestant and had declared himself as such in a council of the Order. Immediately the punishment arrived. He was put in prison, all his goods were confiscated, and he was left without communication with the outside world. He remained there for a few months till the superior decided to send him to Spain to be tried and condemned; so he was expelled forever from the islands he loved so much.

What was taking place in Spain in the mean time? The expulsion of Queen Isabella II and the establishment of the Republic. One day a ship arrived at Gibraltar from Manila, and there on deck was a gentleman reading with great anxiety the Spanish papers that somebody brought to the boat. Why was he so happy and so agitated that the tears almost came to his eyes? Because he was a free man; for just then the proclamation of liberty of thought was a fact. He could enter into his country not as Brother Nicolás, but Manrique Alonso.

Again his friends offered him very good positions as chaplain in prisons or regiments, but he refused. "What I have done is done; I cannot turn back again to my old beliefs." He studied the evangelical doctrines and was trained as a pastor. He wrote a book, entitled "The Friars in Philippines," and when it was printed, word came to the printers from the authorities that they would be punished for having printed a book like that. The printer was so much frightened that he gathered all the volumes that were yet in his hands and burned them, but my father the day before had taken a quantity with him and had sent them to the ministers of the nation, to the museum and to Manila. The prohibition of the publishing of the book was proclaimed, and to this day the Spanish government has not allowed it to be printed.

After he had been for several years the pastor of an evangelical church in Madrid, he married a young girl of the congregation. A year after I was born he went to Seville as pastor. For fifteen years he held that position, and though he was happy in his work, yet he longed to return again to Manila and work there. With that desire he translated into Pangasinán almost all the New Testament and offered himself to the Bible Society in London to go as a missionary there. When he saw that the dreams of the latter part of his life were to be fulfilled, he cried with joy; so one day he left us three girls and four boys with my mother at Seville, and went away from us to open the work, planning to send for us later.

We do not know yet how it happened, but before my father reached the bay at Manila, the papers of the city announced the arrival of the ex-friar. Immediately he was watched by spies, our letters were kept from him till three or four days before he passed away, and in every way they tried to make life

very hard for him. Two months afterwards we received at Seville the news by cable that my father was dead. It was impossible for us to believe it, and even a month after, we received letters from him saying that he was well. His last letter was dated two days before his death and he wrote as follows: "I am well and happy, and very soon I will write you all, saying that I have had great success in all the plans I am carrying out. At last they have given me all your letters, and when I saw the policemen bring them in (for they have put a guard at my door to see who are the persons that come to call on me) I



THE YOUNG PROPRIETOR OF A COCOANUT GROVE GATHERING TUBA.

From The Philippine Islands. Raymon Reyes Lala. Copyrighted, 1898, by the Continental Publishing Co.

jumped from my chair and kissed them, and sang and cried all at the same time."

And yet, he was dead! What kind of illness did he have that lasted so short a time? The doctor sent us a few lines: "Don Manrique Alonso has died of a bad fever; his last words were for the work he had begun here, and for you." The years passed and some gentlemen who came from Manila told us that it was not fever that had killed our beloved father; no, it was poison. Again we tried not to think about that, but word came from Manila, saying: "Don Manrique Alonso was poisoned."

But he lives in a better world, happy with a happiness that no one can take away from him, and crowned with the beautiful motto of his life: "It is love that moves me in my life."

FOR LIBRARY USE ONLY

FOR LIBRARY USE ONLY

INFORMATION
ICI
CONSERVATION, INC